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CATALOGUE  
OF  
THE MINGANA COLLECTION  
OF  
MANUSCRIPTS

NOW IN THE POSSESSION OF THE TRUSTEES OF THE  
WOODBROOKE SETTLEMENT, SELLY OAK, BIRMINGHAM

VOL. I  
SYRIAC AND GARSHŪNI MANUSCRIPTS

BY  
A. MINGANA

CAMBRIDGE  
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## INTRODUCTORY NOTE

THE following pages contain a brief description of the Syriac and Garshūni Manuscripts in the Mingana Collection, now permanently housed in the library of the Selly Oak Colleges, Birmingham. Subsequent volumes will deal with the Arabic and other Oriental manuscripts.

The MSS. described in the present volume were collected by me in different countries of the Near and Middle East: Syria, Egypt, Mesopotamia, and Persia, but chiefly in the region of Mosul, in the ancient East-Syrian villages situated on both banks of the rivers Zāb and Khābūr, and in the region of Mardin, with which is included the West-Syrian district of Ṭūr ʿAbdīn.

The majority of the MSS. were collected in the autumn of 1925 in the course of a journey that I was able to undertake in Kurdistan and Upper Mesopotamia, through the generosity of Mr. Edward Cadbury. From 1925 to 1932 a considerable number of MSS. were added to the collection, and their acquisition was again made possible by the material help and assistance of Mr. Edward Cadbury, without whose high public spirit and love of learning many books and valuable fragments would have inevitably perished in the partially destroyed churches, monasteries, and private houses of the sorely tried adherents of Eastern Christianity.

Still earlier, in the spring of 1924, I had visited the region of Mosul in order to examine on the spot the ravages caused by the war to the precious remnants of the ancient Christian civilisation of the East, and the few MSS. that I was then able to collect form the nucleus of the present collection. As a result of this journey, the John Rylands Library, Manchester, added also to its Oriental MSS. a number of Arabic and Syriac works, among which is a Harklean vellum lectionary from the Gospels of great antiquity.

In numbers, the present collection equals the combined collections of the national libraries of Paris and Berlin, and is greater than the combined collections of the University libraries of Oxford and Cambridge. Almost every branch of literature is represented in it by some unique and rare works. Seventy other MSS., twenty of them on vellum, were collected by me in the years 1903-1913, while I was still in the East, but in the world war which broke out in 1914 they suffered the same cruel fate as that which befell the collection of Seert. *Proh dolor!*

It will also be noticed that the collection compares favourably with the above libraries in the number of early MSS., though they certainly contain several MSS. which are not equalled in importance. At the end of the volume I give a list of all the dated MSS. and of all the undated ones which on palæographic grounds appear to me to have been written before A.D. 1799.



It has been my aim to make the collection as comprehensive as possible, and for this reason, when I was not able to acquire a MS. found in an Eastern church or monastery, I had a faithful copy made of it for the benefit of scholars. The copies thus made are good and accurate and much more easy to consult than the unwieldy and generally badly preserved originals.

What is possibly a unique feature of the collection is that it throws great rays of light on the obscure history of Eastern Christianity during the last two hundred years of its existence, and either from data furnished by the colophons of some MSS. or from works written *ad hoc* by known writers and ecclesiastical dignitaries, the historian is enabled to fill many gaps.

Another distinctive mark of the collection is the great number of Garshūni texts which it exhibits. Indeed it contains more Garshūni compositions than any other collection known to me.

In preparing this catalogue I determined to keep within the limits of one volume. Had I followed the practice of Assemani, Wright, Sachau and some other scholars it would have exceeded three volumes.<sup>1</sup> All those students whose researches compel them frequently to consult cumbersome catalogues consisting of many volumes, will appreciate my restraint on this point. For this reason a number of Syriac colophons, especially in the earlier part of the Catalogue, are not given in full.

The same motive of conciseness led me to refrain from comparing the MSS. with similar ones described in the catalogues of some other libraries. Such a comparative apparatus is largely rendered superfluous by Baumstark, who in his excellent *Geschichte der Syrischen Literatur* registers all the known MSS. of a given work.

The MSS. have not been classified under subject-matter, and the numbers with which they are furnished are simply those which were affixed to each volume as I acquired it. It is hoped that the detailed index placed at the end will obviate the slight inconvenience caused by the non-division of the work into well-defined parts.

Here I would offer my sincerest thanks to Mr. Edward Cadbury, who has kindly defrayed the cost of the Catalogue.

A. MINGANA.

<sup>1</sup> Additional Syriac MSS. not described in the present catalogue will be dealt with in the forthcoming catalogue of the Christian Arabic MSS. of my collection.







# ADDENDA ET CORRIGENDA.<sup>1</sup>

- P. 54. As stated in the General Index, this Rabban Simon is probably to be identified with Simon Redhipa on p. 1001.
- P. 64, line 23 : Delete *Thaumaturgus*.
- P. 65, line 1 }  
P. 333, line 15 }  
P. 513, line 2 } For *whose* read *whom his*.  
P. 520, line 7 }  
P. 569, line 21 }  
P. 793, line 5 }  
P. 120, line 38 : For *first* read *second*.  
P. 125, line 21 }  
P. 164, line 18 } For *Ezechiel* read *Ezekiel*.  
P. 166, line 2 }  
P. 182, line 14 }  
P. 135, line 18 : For *Euphemia* read *Apamia*.  
P. 158, line 13 : For *Nathanael* read *Nathaniel*.  
P. 173, line 16 : For *on* read *from*.  
P. 176, line 12 }  
P. 177, line 20 } For *Apollinaris* read *Apollinarius*.  
P. 189, line 9 : For *the Shepherd of Hermas* read *Hermes Trismegistus*.  
P. 211, line 5 : For *Abbott* read *Abbot*.  
P. 266, line 9 : Delete *about whom see below under N*.  
P. 270, line 33 : For 108 read 109.  
P. 354, line 2 : For *Hippolytus* read *Hippolytus*.  
P. 357, line 21 : For (*Nazianzen*) read (*Nyssen*).
- P. 362, line 25 : For *Chrorepiscopus* read *Chorepiscopus*.
- P. 426, line 21 }  
P. 427, line 4 } For *Kiōyрэ* read *Kiyōré*.  
P. 427, line 12 }  
P. 428, line 19 }  
P. 439, line 16 } For *Benham* read *Belnam*.  
P. 469, line 19 }  
P. 651, line 2 } For *Sybil* read *Sibyl*.  
P. 488, line 28 }  
P. 499, line 11 } For 1750 read 1630.  
P. 509, line 24 : Delete *Amartos*, which is the Greek *ἀμαρτωλός*.  
P. 622, line 8 : Add : Mostly taken from the grammar of John bar Zu'bi.  
P. 676, line 30 : For *Sane* read *Same*.  
P. 725, line 18 : For *īwāni* read *Ṭūrāni*.  
P. 858, line 15 : For *Deutronomy* read *Deuteronomy*.  
P. 873 : The two Epistles of Clement are those *De Virginitate*.  
P. 913, line 15 : After *West* add *Syrian*.  
P. 942, line 1 : For *Barṣabibi* read *Barṣalibi*.  
P. 1070, line 21 : Add : In Cod. Vat. Syr. CL these liturgical questions and answers are attributed to George of Arbel.  
P. 1084, line 9 : For *madāsha* read *madrāsha*.

<sup>1</sup> The majority of the "Addenda et Corrigenda" have been noted in the General Index. For the sake of brevity I have adopted throughout the spelling *kephalia*.



# CATALOGUE OF THE SYRIAC AND GARSHŪNI MANUSCRIPTS OF THE MINGANA COLLECTION

**Mingana 1**

200 x 170 mm. 198 leaves of two columns, from twenty-five to twenty-seven lines to the column.

A

Ff. 1-194a: The *Nomocanon* of Barhebraeus, entitled *Huddāyē*.

... دلا، پوښتا مهله مقله جملته  
مومقلا حلمتلا مخ هتملا وپنجه ومه  
مدفيل ومدسل.

The work is divided into forty kephalia subdivided into a varying number of *pāsūke*.

Fol. 1a contains :

(1) The end of a list of all the works of Barhebræus, which numbered thirty-one.

(2) A short account of his death and place of burial, and of the way in which he had foretold his death by means of astrological computations.

(3) Two notes on the sale and purchase of the MS. which in 1902 of the Greeks (A.D. 1591) was bought by 'Abdallah b. 'Ata'-Allah for his son, 'Abdal-Aḥad, from the priest Isaac, son of the priest Mark, the witnesses being the monks Elijah and 'Ajamāya. The sale was effected with the full knowledge of the priest Isaac and of his son, and of the deacons Ibrāhīm and Joseph. Soon after the MS. was sold by the deacon 'Ata'-Allah b. 'Abd-al-Kādir before the priests Elijah, Sergius, 'Īsa, Jacob . . . (the rest illegible).

# I

On fol. 194<sup>a</sup> the MS. is dated 27th March, 1884 of the Greeks (A.D. 1573) and said to have been written by Rabban Khaushāba, son of Rabban Hormiz, of the village of Baith Khudaïda, in the district of Mosul. An inscription at the bottom of the page informs us that the MS. belonged to the priest Mark, probably the one mentioned above.

Three lines of the colophon are written upside down, one in Syriac and two in Arabic characters. There is also a line in Hebrew characters.

## B

Fol. 194b: A canon from each of the following Fathers: Giwargi the Patriarch and the bishops who were with him, Ignatius of Antioch, John Chrysostom, the Apostles, and Severus the Patriarch. Ignatius's canon begins: ܐܢܝܢ ܕܥܡܝܢܐ ܕܥܝܪܥܝܐ ܕܥܝܪܥܝܐ

## C

Fol. 195a is blank. Ff. 195b-198 contain tables of a calendar for the moveable feasts of the Church, and for the different signs of the Zodiac in which falls the New Year's day.

The use of the tables is explained in a long note in Garshūni on fol. 195b. The Syriac writer of the note, the priest Mark, son of 'Īsa, of the village of Baith Khudaida, informs us that he compiled them in 1892 of the Greeks (A.D. 1581).



All the *Nomocanon* section is written in one hand: a clear West Syrian Sirtā, with all the diacritical points and occasional vowels. Headings in red. Fairly broad margins. In the headings of the chapters the principal word is translated into Arabic on the margins. A leaf seems to be missing between ff. 5-6 and 25-26. The other two sections are in a hand about twenty years later.

On a half-torn fly-leaf at the beginning are inscriptions in Arabic and in Garshūni in the handwriting of the famous Monophysite Maphrian, Basil Yalda, who went to India in 1995 of the Greeks (A.D. 1684) and died there in the following year. The inscriptions are dated 1974 of the Greeks (A.D. 1663). His official seal is also stamped twice at the bottom and in the middle of the page:

ܠܡܠܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

#### Mingana 2

103 × 70 mm. 69 leaves, generally from eight to fifteen lines to the page.

Various anonymous grammatical and lexicographical tracts.

#### A

Ff. 1-7b: The *status constructus* of various words. Ff. 7b-10: the plural form of many difficult words.

Ff. 10b-11a contain jottings in Syriac, in Garshūni, in Arabic and in Turkish.

#### B

Ff. 12-18: A treatise on the shades of meaning in different Syriac words (in Syriac).

Begins: ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Fol. 19 contains advices mostly from Ecclesiastes and Proverbs.

#### C

Ff. 19b-43b: A treatise containing a classification of various Syriac verbs with their translation into Arabic written in Garshūni.

Ff. 43b-69: Grammatical notes.

A marginal note of fol. 9b gives the name of an owner of the MS.: the monk 'Abdallah of Mosul.

No date. Ff. 1-50 are in a clear West Syrian hand of about A.D. 1780, and ff. 51-63 are in an ugly and thin script. Two leaves are torn between ff. 63-64. Headings in red.

#### Mingana 3

224 × 152 mm. 92 leaves, generally twenty-two lines to the page.

#### A

Ff. 1b-3: Benedictions and prayers for various occasions. On fol. 2a a benediction is attributed to the East Syrian Patriarch, Elijah III, although the MS. is entirely West Syrian.

#### B

Ff. 4-56a: The works of Mūshé (Moses) bar Kepha on the Liturgy and Sacraments:

ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Ff. 4b-26a: Liturgy. Copied (fol. 26a by the deacon Matthew, 6th August, A.D. 1895). Ff. 26b-32b: Baptism. Fol. 33a contains a short tract by Severus, Patriarch of Antioch, on small children who die unbaptised. Ff. 33b-39b: Ordination. Ff. 40a-56a: Holy Chrism (in fifty chapters).

Ff. 56a-74: The works of the same Mūshé bar Kepha, on some ecclesiastical festivals as follows:

Ff. 56a-60a: Ascension. Ff. 60a-66b: Pentecost. Ff. 56b-74a: Holy cross (in nineteen chapters).







## A

Ff. 1-44: The *Didascalia* and the Canons of the Apostles.

حالا : به همکلا اسر : هجده اے علتسا  
مبتعا : منہ : ماکلا مقعدا : جبال مبعدا  
مقبلا : مقعدها : احدہ تمیدا اسر : قصه جن۔

The work has twenty-seven chapters. There are some blanks as follows: fol. *rb*, 8 lines; fol. 5, more than a page and a half; fol. 10, about a page.

The text is similar (with some variants) to that published by Mrs. Gibson in *Horæ Semiticæ*, No. 1.

Copied at Mosul (fol. 42*b*) on 19th July, A.D. 1895, and in 2206 of the Greeks, from an old vellum MS. written in Estrangela characters.

## B

Ff. 43a-51a: The first letter of Clement to the Corinthians.

الحمد لله الذي هدانا لهذا  
 ما كنا لنهتدي لولا أن هدانا الله.

At the end :

علمنا اننا ممر، مكرم وق.

## C

Ff. 51b-52a: The letter of James, bishop of Jerusalem, to Quadratus concerning what Tiberius Cæsar did with the Jews who had crucified the Christ.

الحمد لله الذي هدانا لهذا  
ما كنا لنهتدي لاهلنا من قبله  
والحمد لله الذي هدانا لهذا  
ما كنا لنهتدي لاهلنا من قبله

## D

Ff. 52a-53b: The correspondence between Herod and Pilate and *vice versa* concerning the Christ.

(a)  $\{a_n\}$  သည်  $\{b_n\}$  ၏ အစိတ်အပိုင်းဖြစ်သည်။  
 (b)  $\{a_n\}$  သည်  $\{b_n\}$  ၏ အစိတ်အပိုင်းဖြစ်သည်။  
 (c)  $\{a_n\}$  သည်  $\{b_n\}$  ၏ အစိတ်အပိုင်းဖြစ်သည်။  
 (d)  $\{a_n\}$  သည်  $\{b_n\}$  ၏ အစိတ်အပိုင်းဖြစ်သည်။

## E

Fol. 53b: The short correspondence between Theodore and Pilate and *vice versa* concerning the Christ.

(a)  $\frac{1}{2} \frac{d}{dt} \left( \frac{1}{2} m v^2 \right) = \frac{1}{2} m v \frac{dv}{dt}$   
 (b)  $\frac{1}{2} \frac{d}{dt} \left( \frac{1}{2} m v^2 \right) = \frac{1}{2} m v \frac{dv}{dt}$

## F

Ff. 53*b*-57*a*: An early treatise containing the accusations of the Jews against the Christ and the history of His life, passion and death:

Begins : **بسم الله الرحمن الرحيم**  
**الحمد لله رب العالمين**

At the end is the deposition of the Jew Anāya (or Anāna), who, after becoming a Christian, found the above *Acta* of Jesus written in Hebrew and translated them into Greek, in order to extend their utility to all Christians.

## G

Ff. 57*a*-58*b* : The teaching of Simon Ccphas  
in the city of Rome :

Begins : مَدْعُوۡنًا ، مَمْدُوۡحًا ، مُدْعٍ ، مُدْعًى ، مُدْعِيٍّ ، مُدْعِيَّةٌ .

## H

Ff. 58b-61a: The letter of Dionysius, bishop of Athens, to Timothy concerning the death of the Apostles Peter and Paul:



ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

## I

Fol. 61a: A short historical extract from Epiphanius concerning the Apostle Paul:

ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

It is said therein that Paul's wife was called *ܐܝܬܐ* and that the name of Peter's wife was Mary.

## J

Ff. 61a-61b: Extract from Severus of Antioch to the effect that a man should not be baptised with his wife, etc.

ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

## K

Fol. 61b: A short historical note on the death of Philoxenus of Mebbug.

## L

Fol. 61b: Short extracts from Xystus of Rome concerning five Biblical questions, the last of which is to the effect that the locusts eaten by John the Baptist were roots of Palestinian plants.

## M

Ff. 61b-65b: The historical letter of the West Syrian Patriarch, Theodore bar Wahbūn, to the Metropolitan of Tarsus in which he offers an explanation for the validity of the ordination of some bishops and Patriarchs:

ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

## N

Ff. 65b-68a: Another letter of Theodore bar Wahbūn written to the Patriarch Michael the Syrian from Jerusalem. Bar Wahbūn offers his submission to the Patriarch, alludes to a schism that had sprung up in the West Syrian Church, tells how he has been persecuted by the nephew of the Patriarch, and invites him to come to Jerusalem in order, among other things, to see the Patriarch of the Franks.

ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

## O

Ff. 68-69a: The letter of Jacob of Edessa to John the Stylite on whether sacrifices and alms are profitable to the souls of the dead:

ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

## P

Ff. 69a-69b: Tracts by Severus of Antioch: (1) On the advantages to the souls of the dead of the sacrifices, prayers, and alms of the living.

(2) On whether Satan sees God or not.

Between the two above quotations there is an extract from Bishop Pélad (*sic*).

## Q

Fol. 69b: Three questions and answers from the works of Isaac of Nineveh on demoniacal possessions.

Ff. 96b-70a: A quotation from the commentary of John Chrysostom on Romans concerning adultery.

Fol. 70a: A short quotation from the Abbot Mark concerning the sinner.







81b), 81b), 81b),  
 (sic 82a), 82a, 84a), 82a),  
 (82a, 83b), 82a), 82a), (sic  
 82a), 82a), 82a), 82a),  
 82b), 82b), 82b),  
 (82b), 82b), 82b), 82b),  
 (82b), 83a, 84b), 83a),  
 83a, 83b), 83a, 85b),  
 83a, 84b), 83b),  
 83b), 83b),  
 83b), 84a),  
 84a), 84a, 85a),  
 84a); the third  
 chapter of whose treatise deals with Roman  
 wars and with Antioch (84b),  
 84b), 84b), 85a),  
 85a), 85a),  
 85b).

## X

Ff. 85b-86a: Six questions by Jacob of Edessa. Two answers to them are attributed: one (the second) to Giwargi, bishop of the Gentiles, and another (the fifth) to Gregory Nazianzen. The other answers are presumably by Jacob of Edessa:

عقلا و محب و محقق و مایه . ج . محفل  
مفسد و نه و همزه و ع .

## Y

Ff. 86b-104b : A controversial work against the Armenians attributed to a writer called Brā-Andrās, or Andreas :

... وَاِلٰهًا مَخْفٰی ۚ وَتَسْمِعُهَا مَعَهُمْ جَبْرٰی ۚ  
 ذٰلِکَ الَّذِیْ یُخَوِّفُ اُولَیْہِیْمَہٗ ۚ اَیُّکُمۡ اَشَدُّ حَتْمًا

وہمے کے حکم سے وحمہ وحا (sic) اب وھ  
سب سے حقا۔

The colophon (fol. 104<sup>b</sup>) is :

عَلَّمَ بِهَا بِحَمْدِ اللَّهِ وَبِحَسْبِ الْإِسْلَامِ  
وَبِحَسْبِ الْإِسْلَامِ وَبِحَسْبِ الْإِسْلَامِ

The work is divided into an introduction and the following headings: (1) Foundation of faith and baptism (fol. 86*b*); (2) leaven of the Eucharistic bread (89*b*); (3) lamb and unleavened bread (91*b*); (4) olive oil (96*b*); (5) wine and water of the chalice (97*b*); (6) evening of Wednesday and Friday (with a lacuna which comprises all fol. 99*a* and four lines of fol. 98*b*); (7) purification of the unclean (fol. 99*b*), with a lacuna of two columns on ff. 103*b* and 104*a*.

A short line on fol. 104b informs us that the MS. was finished 2nd August, A.D. 1896.

**Z**

Ff. 104b-109a: A treatise by, and several extracts from, Severus of Antioch, as follows:

(1) On the souls and bodies of men and how they will be on the day of Resurrection (ff. 104b-107b).

الحمد لله الذي جعلنا من عباده المخلصين  
والمخلصين من عباده المخلصين . . .

The treatise has seven headings.

(2) A quotation from the history of Peter the Iberian, which proves that a man should not lose hope in the grace of God (ff. 107b-108a).

Begins : است مدحاً ، الحمد لله  
اعادته ؛ ذا ، ملكه .

(3) Reasons why the place of the tomb of Moses remained unknown (ff. 108a-108b).

حلتك : مدله : اسف محف : مدله .  
 هك : حيف : احاف : مفع : مفع .



(4) Four Christological questions and answers on the Eucharist and the union of the Word with our humanity.

aa

Fol. 109a: Two quotations from the priest John Nakkār, or Nākar, an ascetic of the mountain of Edessa, on baptism and Eucharist.

(a)  $\text{مفعلا} \text{ من } \text{من} \text{ و} \text{حاله} \text{ م}$   
 (b)  $\text{من } \text{من} \text{ و} \text{حاله} \text{ م}$

bb

Ff. 109a-109b: Two extracts on spiritual and carnal relationship, and on the marriage of priests and deacons.

(a)  $\mathcal{M} \setminus \mathcal{M}_0$  معصوموں کا مجموعہ ہے،  $\mathcal{M}_0$  اور  $\mathcal{M}$  کے درمیان صحیح  
 نسبتاً صحت کے لحاظ سے ہے۔ . . . (b)  $\mathcal{M}_0$  صحیح  
 معصوموں کا مجموعہ ہے، معصوموں کا مجموعہ ہے۔

CC

Fol. 109b: An extract from John of Dāra on the first gift of God to His creation and on how the Old Testament was given by Him.

dd

Fol. 109b: An extract from Epiphanius on how and where Judas hanged himself.

ee

Ff. 109b-110a: Extracts from St. Ephrem on the dove that Noah sent out of the ark, and on some difficult passages of the prophet Habakkuk.

ff

Fol. 110a: A quotation from a writer referred to under the title of *Rabban* (David of

Baith Rabban ?) on four verses of the Book of the Psalms.

88

Fol. 110a: An extract from Daniel of Salah, on a verse of Ecclesiastes.

hh

Ff. 110a-110b: Extract from St. Ephrem:

(1) On how Moses was made priest.

(2) Why the Jews do not eat pork.

(3) On the purity of Isaac and his wife, and the question which the latter addressed to Melchizedek.

(4) On how Melchizedek resembles the Son of God.

ii

Fol. 110a: Explanation of some ecclesiastical and Biblical points attributed to the above *Rabban* (of ff).

Among the points explained are :

(1) The Virgin was the first to receive the baptism at the hands of Peter, who also offered the first sacrifice in which the other Apostles participated.

(2) The Book of the Wisdom of Solomon was composed by a man called Joel.

(3) The main obligation of a bishop is to neglect himself and care for others.

ii

Ff. 110b-111b: Extracts from Jacob of Edessa, as follows:

(1) Chronology of the years that elapsed from Adam to Christ.

(2) Who it was who struck our Lord on the face and pierced His side.

(3) On Reuben, first-born of Jacob.

(4) Why monks wear woollen garments, and why they do not marry.

(5) Why the Nazarenes of the Old Testament did not drink wine but ate meat, and why those of the New do the contrary.



kk

Fol. 111b: An extract on why a man should not leave the Church at the mass, by Jacob of Serug.

ll

Ff. 111b-112a: An extract from the life of Ammon the anchorite, dealing with the mass.

mm

Fol. 112a: A tract on the fact that the dead are helped by the prayers, sacrifices, and alms of the living, by St. Ephrem.

nn

Ff. 112a-112b: Anonymous Christological points against the Chalcedonians.

ܡܠܟܐ ܕܠܚܡܝܬܐ ܡܩܠܐ ܡܥܬܐ ܕܠܡܥܢܐ.  
ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ.

oo

Ff. 112b-118a: Seventy-eight difficult points dealing with the Pentateuch, explained by St. Ephrem.

ܡܠܟܐ ܕܠܚܡܝܬܐ ܡܩܠܐ ܡܥܬܐ ܡܥܬܐ.  
ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ.

On fol. 115a there is a quotation from Jacob of Serug on why was Adam created mortal and immortal.

pp

Ff. 118a-125b: A long Christological dissertation in which is shown that there is only one nature in Christ.

The treatise is anonymous and contains twelve headings, and a quotation (fol. 125b) from Severus of Antioch. At the end (fol. 125b) is a lacuna of one column and a half.

Begins: ܡܠܟܐ ܕܠܚܡܝܬܐ ܡܩܠܐ ܡܥܬܐ ܡܥܬܐ.  
ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ.  
ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ.

qq

Ff. 126a-140a: A theological treatise in ten chapters by Dionysius bar Ṣalībī against the deacon Rabban Isho', a Syrian with leanings towards the Chalcedonians.

ܡܠܟܐ ܕܠܚܡܝܬܐ ܡܩܠܐ ܡܥܬܐ ܡܥܬܐ.  
ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ.  
ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ.  
ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ.

The first chapter is ܡܠܟܐ ܕܠܚܡܝܬܐ ܡܩܠܐ ܡܥܬܐ ܡܥܬܐ.  
(sign of the Cross) and the tenth ܡܠܟܐ ܕܠܚܡܝܬܐ ܡܩܠܐ ܡܥܬܐ ܡܥܬܐ.  
(trisagion).

rr

Ff. 140a-141a: Riddles and enigmas from the Bible with their solution. The riddle is introduced by ܡܠܟܐ ܕܠܚܡܝܬܐ ܡܩܠܐ ܡܥܬܐ ܡܥܬܐ.

ܡܠܟܐ ܕܠܚܡܝܬܐ ܡܩܠܐ ܡܥܬܐ ܡܥܬܐ.  
ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ.  
ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ.

ss

Ff. 141a-141b: A historical account giving the precise year of the reign of the king in which a prophet of the Old Testament prophesied.

ܡܠܟܐ ܕܠܚܡܝܬܐ ܡܩܠܐ ܡܥܬܐ ܡܥܬܐ.  
ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ.

tt

Fol. 142a contains, by a later hand, a poetical piece composed 20th April, 1898, by the priest Ephrem of the village of Kaphar-Bārzan (ܩܦܪ ܒܪܙܢ) in the mountain of Izla, in honour of the following members of the family of 'Abd an-Nūr of Mosul: Anṭūn, 'Azīz, George, and Thomas.







## G

Ff. 101a-116a: A maimra in the seven-syllable metre on the death of the Virgin, by Timothy, bishop of Gargar.

لوت مدامنل و دلا مومن و ماما الكول مومن  
... مدامنل و ماما مومن و ماما مومن  
اممممما و ماما مومن.

Begins: ماما مومن و ماما مومن

The whole of fol. 116b contains the colophon which informs us that the MS. was written in the year 1790 of the Greeks (A.D. 1479), in the time of the West Syrian Patriarch Ignatius Khalaf Ma'danāya (ملاك مدحيا) of Mardin; and of 'Azīz bar Sabta (حزير بن صبا), bishop of Tūr 'Abdīn; and of Basil the Maphrian of the East and Baith Rīshé.

... و اما مومن و اما مومن و اما مومن  
مممما و اما مومن و اما مومن و اما مومن  
و اما مومن و اما مومن و اما مومن و اما مومن  
و اما مومن و اما مومن و اما مومن و اما مومن  
ماما مومن و اما مومن و اما مومن و اما مومن.

Written in bold but not very beautiful West Syrian characters. Ff. 101-116 are in a thinner script. An Arabic inscription on the margin of fol. 115b reveals the name of an owner, George, son of Kās Elias (جرجس بن كاس الياس), with the date, 8th May, A.D. 1850. Rubricated. A few words slightly damaged.

## Mingana 6

213 × 152 mm. 74 leaves, twenty-two lines to the page.

## A

Ff. 1b-39b: The work of Barhebraeus entitled: ماما مومن, "The Speech of Wisdom."

A compendium of logic, physics, and theology. Divided into four principal chapters (on ff. 1b, 12b, 21a, 29b) and copied (fol. 39b) by Matthew (the same as the deacon Matthew, son of Paul) in 2193 of the Greeks (A.D. 1882).

The work is written in two columns. The first column contains the Syriac text, and the second its Arabic translation, in Garshūni.

## B

Fol. 40a is blank. Ff. 40b-52a: A compendium of Aristotelian logic by Barhebraeus: title: حكايا, "The Pupils of the Eyes."

Divided into seven *pāsūḳē*, some of which subdivided into *nīshē* (ff. 40b, 42a, 43b, 46a, 49b, 50b, 51b).

## C

Ff. 52b-53a: The question that the Nestorian writer Khāmis bar Kardāḥē addressed to Daniel bar Ḥattāb, and the answer of the latter. Both in poetry.

Followed by a poetical answer of Barhebraeus thereon.

## D

Ff. 53b-57b: A poetical homily (maimra) on faith, by Isaac of Antioch. In the seven-syllable metre.

Begins: ماما مومن و اما مومن

## E

Ff. 58b-59b: A poetical maimra by Barhebraeus on the divine love.

It rhymes in *ra* and begins: ماما مومن. Twelve-syllable metre.

## F

Ff. 59b-62a: Another poetical maimra by the same Barhebraeus on the soul.

It rhymes in *ya* and begins: ماما مومن. Twelve-syllable metre.



## G

Ff. 62a-63b: Another poetical maimra by Barhebraeus on the death of the West Syrian Patriarch John bar Ma'dani.

It rhymes in *tā* and begins: ܐܠܗܐ ܕܡܕܢܐ. Twelve-syllable metre.

## H

Ff. 63b-67a: A poetical maimra entitled ܕܡܕܢܐ, "of the Bird," on the soul, by the same Patriarch John bar Ma'dani.

It rhymes in *yā* and begins: ܐܠܗܐ ܕܡܕܢܐ. Twelve-syllable metre. Called at the end: *Maimra Zaugānāya*: ܡܕܢܐ ܕܙܘܓܢܐ.

## I

Ff. 67a-71a: Another maimra by the same John bar Ma'dani on "the Way of the Perfect."

Begins: ܐܠܗܐ ܕܡܕܢܐ. Twelve-syllable metre.

## J

Fol. 72 contains a pompous address in Garshūni to the West Syrian Patriarch Isaac.

## K

On fol. 73a are some rhymed jottings in Syriac and in Arabic by the copyist, and on fol. 73b are poetical quotations in which the letter *Ṣādhé* predominates. Fol. 74a contains verses in the twelve-syllable metre concerning a friend. Every couplet begins: ܐܠܗܐ ܕܡܕܢܐ.

The long colophon on fol. 71b informs us that the MS. was finished Monday, 27th November, 2193 of the Greeks, and A.D. 1882, in the town of Mosul, by (the deacon) Matthew, son of Paul, in the time of Peter III, West Syrian Patriarch of Antioch; and of Dionysius Behnām, archbishop of Mosul; and of Cyril Elias, bishop of the monastery of Mar Mattai in the mountain of Alfāf (N.E. of Mosul).

Written in a fairly clear West Syrian script.

Profusely rubricated. The first treatise has some marginal corrections in an East Syrian hand.

## Mingana 7

## A

208 × 143 mm. 162 leaves, twenty-one lines to the page.

The mystical works of John of Dālyātha.

The work begins with the refusal of the author to take the pen and write, until exhorted so to do by the "Comforter" (fol. 1b). Title (fol. 1a):

ܐܠܗܐ ܕܡܕܢܐ ܕܙܘܓܢܐ ܕܡܕܢܐ ܕܙܘܓܢܐ ܕܡܕܢܐ ܕܙܘܓܢܐ

Divided into five distinct parts as follows:

Ff. 2a-64b: Twenty-five treatises concerning general advices on monasticism: ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ (fol. 2a). Each treatise generally begins or ends with a prayer. The title, ܡܕܢܐ, "Capita" is applied at the end (fol. 64b) to all the treatises collectively.

Ff. 64b-119a: Fifty-one epistles on different points of spirituality, dealing mostly with monasticism. They end on fol. 119a with

ܐܠܗܐ ܕܡܕܢܐ ܕܙܘܓܢܐ ܕܡܕܢܐ ܕܙܘܓܢܐ ܕܡܕܢܐ ܕܙܘܓܢܐ.

Ff. 119a-140a: A treatise in three maimré on mysticism, called (fol. 119a) ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ, or "*Capita Scientiæ*." Each maimra contains a hundred such "capita."

Ff. 140a-155b: Another treatise in two maimré, called also "*Capita Scientiæ*," on the same subject. The capita are in alphabetical order, each letter having ten capita. The first maimra ends with *kāf* and the second with *tāu*.

Ff. 155b-157b contain various other capita not classified in the above sections, and two lines of fol. 157b and fol. 158a contain the epilogue of the whole work by the author.







(ff. 38a-41b). On ff. 41b-42a it is said that a letter to the same effect was sent to the bishops of Italy, under the jurisdiction of the See of Rome.

## F

Ff. 42a-46a: The fifty-nine canons of the Council of Laodicea in Phrygia.

End : اللهم صل على محمد وآل محمد  
والصلاة والسلام على سيدنا محمد وآله الطاهرين.

**G**

Ff. 46*a*-49*b*: The four canons of the Council of Constantinople, in which there were 150 bishops.

Canon 2 concerns the jurisdiction of the bishoprics of Alexandria, Antioch, Rome, and Constantinople, called the New Rome.

End with the profession of faith of the Council as follows :

علمه عهده: اسمعنا: احدها: مع: اسمعنا  
اسم: جمعها: اسمعنا: مع: اسمعنا

## H

Ff. 49*b*-52*a* : The two canons of the Council of Ephesus.

The Council ends on fol. 51b: علم و حلم  
 . . . . .

On ff. 51*b*-52*a* is the letter addressed by the Fathers of the Council of Constantinople to the Emperor Theodosius.



This letter, as the scribe informs us in a marginal note, is misplaced, and should have been with the above Council of Constantinople.

## I

Ff. 52a-74a: The Acts of the Council of Carthage, with the short speeches of the eighty-seven bishops who took part in it, in the time of St. Cyprian.

لا، وھو، حر، افتتاح

حاجا; مہربان! اچھا! یہی ہے جو میں نے کہا تھا۔

Ff. 67*b*-69*b* contain two letters of Cyprian to the Bishops Quintus () and Philus () respectively.

The Acts were translated from Latin into Greek, in the Council itself, and from Greek they were translated into Syriac in 998 of the Greeks (A.D. 687), (ff. 73<sup>b</sup>-74<sup>a</sup>) :

علم اولی و همه به و حق می بین و انصاف  
 و قر اقتصمه و جمعیت می رسد و مصلحت  
 اقصمه و او را اولی و او حق را اقصمه  
 مدح اعلی و ممدح اعلی و او حق را مدح  
 بقیما مدح مصلحت همه و مصلحت

Fol. 74a contains, in Garshūni, a note of ownership found in the vellum MS. from which the present one is derived, to the effect that the MS. was bought by the monk Stephen, son of the teacher Joseph, in 1839 of the Greeks (A.D. 1528), from Maphrian Ḥabīb, son of the deacon Malké, son of Maḳdasi (pilgrim) Simon, for one Ashrafi Ḳubrusi (أشرفي قبرص), i.e. from Cyprus.

On the same folio is also found the colophon of the MS. under consideration. It was written at Mosul by the deacon Matthew, son of Paul, in A.D. 1911, in the time of the West Syrian Patriarch 'Abdallah II. The MS. from which the transcription was made was on vellum, and the copyist believes that it has to be ascribed to the tenth Christian century. It was brought from the monastery of Hannanya (i.e. of Za'farān), the residence of the West Syrian Patriarch, by the monk Ephrem Barsaum.

## J

Ff. 74b-77b: The twenty-five canons found in the letter sent from Italy to the bishops of















which it is forbidden to partake of the sacrifices of the Muslims. A marginal gloss informs us that this happened in 995 of the Greeks (A.D. 684).

The letter contains also ordinances concerning the marriage of Christian girls to Muslims.

Begins: **ܠܗܡܢ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ**

hh

Ff. 203a-204a: The letter of Cyril of Alexandria to the monks.

Begins: **ܡܕܢܗ ܕܡܕܢܗ ܕܡܕܢܗ**

ii

Ff. 204b-205: An extract from the letter of Celestinus, bishop of Rome, to the clergy and the laity of Constantinople, concerning Nestorius.

Begins: **ܡܕܢܗ ܕܡܕܢܗ ܕܡܕܢܗ**

The text is incomplete at the end, and the major part of fol. 205a and the whole of 205 are blank.

jj

Ff. 206a-208a: Different Acts and ordinances of the Council of Ephesus, as follows:

The beginning is missing, and a blank space at the top of the page and on the preceding folio is left for it. The text contains the rehabilitation of Cyril of Alexandria and the condemnation of thirty-five bishops who had embraced the Nestorian cause (ff. 205a-207a).

Then follows (ff. 207a-209a) a long quotation from the petition of the Fathers of the Council addressed to the Emperors Theodosius and Valentinianus on the matter of the schismatic Eastern Churches. This is followed (ff. 208a) by another quotation from the Encyclical Letter of the Fathers of the same Council on the same subject. On ff. 208a-209 are two more quotations from the letters of the Fathers

of the same Council. The first quotation is from their letter to the bishops and clergy of Constantinople, and the second from their letter to Celestinus of Rome.

kk

Ff. 209b-212b: Two long quotations from John Chrysostom.

The first extract is from his commentary on Colossians (ff. 209b-212a) and begins: **ܠܗܡܢ ܕܡܫܝܚ**. The second (ff. 212a-212b) is from his commentary on Thessalonians and begins: **ܡܕܢܗ ܕܡܕܢܗ ܕܡܕܢܗ**.

ll

Fol. 212b and a line and a half of fol. 213a contain an extract from the treatise on baptism by Gregory Nazianzen.

Ff. 213-214 are blank.

mm

Ff. 215-239b contain the one hundred and nine ecclesiastical and canonical questions of the priest Addai and the replies to them by Jacob of Edessa.

The first five questions (and a small portion of the sixth question) are missing at the beginning and are represented by the above blank.

Half of fol. 222b and more than half of fol. 225b and all ff. 223-235a are blank. They contained questions 37-50.

nn

On fol. 239b *sqq.* is found the beginning of another series of canonical questions asked by the priest Thomas and answered by the same Jacob of Edessa.

Only the first question and answer are given (ff. 239b-240a); the others are represented by a blank that extends from fol. 240b to fol. 247a.

The colophon of the MS. fills the whole of fol. 247b. It was finished in July, A.D. 1911,











(from his discourse on Nativity, p. 286); John Chrysostom (from his commentary on Philip., Timothy and Coloss., p. 280); Severus (from Prosphorikon [Prosphonīsis], p. 258).

## D

Pp. 290-324: A treatise by the same Mūshé bar Kephā on the hierarchy of the angels

(ܡܠܚܝܬܐ ܕܡܠܬܐܢܐ).

This fourth maimra has sixteen kephalia, and divisions in form of diagrams on pp. 300 and 305.

Begins: ܡܠܚܝܬܐ ܕܡܠܬܐܢܐ ܕܡܠܬܐܢܐ

On page 299 there is a quotation from a ܡܠܚܝܬܐ (sic), possibly the Areopagite, which begins: ܡܠܚܝܬܐ ܕܡܠܬܐܢܐ ܕܡܠܬܐܢܐ. On page 321 a book by Philoxenus is quoted with the title of ܡܠܚܝܬܐ ܕܡܠܬܐܢܐ.

The MS. was written in Mosul, Thursday, 10th October, A.D. 1925, by the deacon Matthew, son of Paul, in the time of Elias Shākir III, of Mardin, the West Syrian Patriarch of Antioch; and of Athanasius Thomas, Metropolitan of Mosul; and of Severus A. Barṣaum, Metropolitan of Syria; and of Clement John, of Mardin, Metropolitan of the Monastery of Shaikh Matti in the mountain of Alfāf.

Written in a clear and neat West Syrian script. Profusely rubricated. Headings in Estrangela characters. There are some blanks left for the words and passages which the copyist was unable to decipher, especially on pp. 232, 255 and 274.

## Mingana 10

245 × 160 mm. 136 leaves, nineteen lines to the page.

The Gospels according to the Harklean Version, as follows: Matthew, ff. 1b-30b; Mark, 31a-75a; Luke, 75b-136a; John, completely missing.

Apart from the Gospel of John, which is completely missing at the end, the MS. is also incomplete at the beginning and has the following lacunæ:

Matthew begins with xiii, 13, and all the preceding chapters, i-xiii, 13, are missing. Between ff. 10-11 there is a lacuna of several leaves which contained xvi, 20-xxi, 39. Between ff. 20-21 is a lacuna of two leaves, and xxiv, 51-xxv, 27 are missing. Another lacuna occurs between ff. 30-31 where xxvii, 47-xxviii, 20 are missing.

The lacunæ in Mark are: between ff. 37-38 three leaves with iii, 23-iv, 33; between 47-48 one leaf with vii, 26-viii, 1; between ff. 59-60 two leaves with xi, 14-xi, 27; between ff. 69-70 two leaves with xiv, 42-xiv, 60; between 74-75 one leaf with xvi, 16-20 and with the beginning of the introductory discourse which contained the number of the parables and miracles of the Gospel of St. Luke.

The lacunæ in Luke are: between ff. 77-78 three leaves with i, 32-ii, 3; between ff. 87-88 one leaf with v, 2-v, 24; between ff. 107-108 two leaves with x, 24-xi, 8; between ff. 127-128 one leaf with xvii, 25-xviii, 4; between ff. 128-129 one leaf with xviii, 15-xviii, 26; between 135-136 one leaf with xx, 26-xx, 38; from xx, 47 till the end.

Out of 214 numbered leaves the MS. has only 136.

No date. The writing is a clear and bold West Syrian script of about A.D. 1300. Many church lessons are marked in Estrangela characters in the body of the text; the lessons of the feasts that were established in the Church at a later date are marked on the margins by another hand.

Rubricated. Broad margins. Occasional glosses on the margins. Here and there some damaged words.

Complete set of *Puḥḥāmēs*, or rhetorical signs which seem to have been taken from the MS. from which the present one is a















There are blanks of about half a page on fol. 56*b* and fol. 57. The work is incomplete at the end, and the text ends abruptly (fol. 81*a*) with *وَصَدَقَ اللهُ*; *بِسْمِ* followed by a blank which ends about the middle of fol. 83*a*. This blank contained the end of the dialogue and the beginning of the following treatise which thus begins abruptly on fol. 83*a*.

Its end is : **مَحْمَدًا ۖ وَعِيسَى ۖ وَهَارُونَ ۖ وَنُوحًا ۖ**

(6) Ff. 89a-92a: Twenty short sections numbered on the margins, and headed :

اہی عزا : مغللا : ادا سے سزا کا  
 لکھا : ہستی : بھلا : دانا : لکھا : مام : دینا  
 ملا : لا : مہلا : لا : لا : مہر : کا  
 : سا : : سا : بھلا : مہ : لا : : : :  
 : لا : لا :

(7) Fol. 92b : Various spiritual ejaculations before different actions, and advices on the difficulty of governing many people.

(8) Ff. 93a-94b: On the demon of blasphemy.

Begins : 

(9) Ff. 94<sup>b</sup>-98<sup>b</sup>: Commentary on the Book of Ecclesiastes.

Begins : **لا ۛۛۛ ۛۛۛ ۛۛۛ**

(10) Ff. 98b-100a: Another letter to his pupil Eusebius.

Begins : **استمر** ; **است** **حاله** **حده** ; **استمر**

(11) Ff. 100a-104b: A treatise on tranquillity.

Begins : **الحمد لله الذي هدانا لهذا** **ما كنا لنهتدي لولا أن هدانا الله**. This is followed by a short hortatory discourse (ff. 104b-105a).

(12) Ff. 105a-106b: Another dialogue between pupil and teacher.

Begins: المهم معد معد معد

(13) Ff. 107a-108b : On prayer.

Begins : **أه اسمي للإمام حمزة**

(14) Ff. 108b-119a: A discourse without a special title, containing various sayings on spirituality.

Begins : **مَدْفَعُهُ** **وَمِنْ لَدُنْهُ** **مَدَامُ** **وَمِنْ**

(15) Ff. 119a-122b: A quotation from the twenty-third maimra of the commentary on the Epistle to the Hebrews.

Begins : **محلى** **محمدا** **نبي** **مهي**

(16) Ff. 122b-128b: A discourse on spirituality called "Discourse of utility."

Begins : **مَدَامَ ، هَلْ هِيَ ، هَلْ هِيَ ، هَلْ هِيَ**

(17) Ff. 128b-131b : Another maimra which begins : مَدَامْ يَا سَيِّدِي بِحَدِّكَ مَعِ الْوَلَدِ

The MS. is written by two different West Syrian hands. Ff. 1-88 are in a somewhat bold script, and ff. 89-131 are in a thinner but neater hand. The first part was written (fol. 88a) 8th August, 1898, in the village of Ba'shika, near Mosul, by Thomas, son of the priest 'Abd-al-Ahad, for the deacon Matthew of Mosul. It was copied from a MS. dated 1870 of the Greeks (A.D. 1559) and written in the village of Baith Khudaida in the Church of SS. Sergius and Bacchus (fol. 87b).

The second part was written at Mosul by the deacon Matthew (Mattai), son of Paul, in 1808 (fol. 131b).

Rubricated.

Mingana 15

174 x 121 mm. 264 leaves, twenty lines  
to the page.

Title :

ملاحه : بقية

## THE BOOK OF RAYS

The larger Syriac grammar of Barhebræus, written in prose.

No date. Ff. 1, 263-264a are supplied by a modern hand, probably by the copyist Shammas (the deacon) Matthew, and all the



Two leaves of a MS. of the Gospels in the Harklean Version, of about A.D. 1450, are pasted inside the wooden cover.







Ff. 8b-24b contain ten "capita," preceded by a short preface, on God and His attributes. The work is well written and contains quotations from Theodore of Mopsuestia. The same remark applies to the "capita of Theory" on ff. 35-51. The first *Risha* begins :

حکومت و انجمن محکمات و محسوسات و لا  
عقب ولا لحظنا بهد؛ الانا کلیمه الهی

و حلال.

## B

Ff. 24b-26: A maimra, in the seven-syllable metre, on mystical subjects. It is attributed to Mar Isaac, probably Isaac of Nineveh.

Begins : **الكرى انما محذب صم** ; **جملت ٥٠ احدا** ;  
**محضر حولا انما**.

## C

Ff. 26b-29b: A prose tract on the ways of God with His creatures, entitled "On the ways of knowledge."

Begins : الحمد لله رب العالمين

The author is not named, but he is probably the above Rabban Shim'ūn.

## D

Ff. 29b-35a: Another tract in prose on the power, wisdom and ways of God, and on the right way in which we have to think and speak of Him. Here also the writer is not mentioned, but he is doubtless the same Rabban Shim'un.

The heading and beginning : اسما و احكام اے  
مح محشعہ و احزاب و احزاب و احزاب و احزاب  
و احزاب و احزاب و احزاب و احزاب و احزاب و احزاب

## E

Ff. 35a-51a: The "Capita of Theory," headed as follows:

[illegible]

The text itself begins : الحمد لله الذي هدانا لهذا  
 الذي كنا لنهتدي لہ .

The MS. was written in the monastery of Our Lady of the Harvest, in A.D. 1883, by Stephen Rais (i.e. the mayor), of the small town of Alkosh. His colophon is (fol. 51a):

[illegible]

The author is referred to sometimes in the headings as هـ, "the persecuted."

Written in a clear East Syrian hand. Ff. 48-51 are in bold characters. Well rubricated. At the beginning and at the end is found stamped the Arabic seal يوسف تمو, with the date 1875.

## Mingana 19

318 x 219 mm. 315 leaves of double columns, thirty lines to the column.

## A

Ff. 1-307: The book of the commentary of Barhebræus on the whole of the Old and New Testaments, entitled :

۱۰۴ : ۱۳۹

## HORREUM MYSTERIORUM

Written in Mosul by the priest 'Abd al-Masih in the year 2135 of the Greeks and in A.D. 1825 (so the MS.), in the time of the West Syrian Patriarch Gorgis (George); and of Basil Elias, Maphriān of the East. This is found in a long colophon on fol. 307a. The



date is repeated at the bottom of fol. 306*b*, and the name and the year 2134 of the Greeks are also written after the book of the Proverbs (fol. 164*a*).

On fol. 307*b* a note in Arabic informs us that the deacon Archelides (Arshilidos), son of the deacon Hanna, bought the MS. in A.D. 1860 from Sarah, the wife of the deacon Isaae, and from her sons and daughters mentioned by name, in the presence of the priest Matthew, son of George al-Ḳird [مرد], i.e. the monkey, for the sum of 120 piastres.

## B

Ff. 308-315 : The Book of Tobit according to the Septuagint Version :

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

All the MS. is written in a clear West Syrian hand, and is profusely rubricated.

A column on fol. 208*a* is blank.

## Mingana 20

310 × 218 mm. 92 leaves, thirty-one lines to the page.

## A

Ff. 1-20*b* : The 'Unītha of Mar Gabriel, Metropolitan of Mosul, while still in the monastery of Mar Sabrisho' of Dākoḡ (Baith Ḳōḡa). The poem is composed in a fantastic style.

Begins : ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

## B

Ff. 20*b*-46*b* : Nineteen 'Uniyāthia, mostly acrostic, of Khāmis b. Ḳardāhé on penitence and prayer.

## C

Ff. 46*b*-49*a* : A 'Unītha by the priest Ṣalība, on the same subject. Acrostic.

Begins : ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

## D

Ff. 49*b*-50 : A 'Unītha by the priest Asko (Isaae) Shebadhnāya on the subject of bā'ūtha. Acrostic.

Begins : ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

## E

Ff. 50*b*-54*a* : Another 'Unītha on the same subject by the priest Israel Alḡōshāya. Acrostic.

Begins : ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

## F

Ff. 54*a*-58*a* : A 'Unītha on the same subject by Ḥakīm of the family of Baith Ḳāsha, and some say by George Warda, but the authorship of Ḥakīm is more probable.

Begins : ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

## G

Ff. 58*a*-77*b* : Nine 'Uniyāthia of the above Khāmis b. Ḳardāhé, on some dominical feasts and commemorations of saints. Mostly acrostic.

The 'Unītha on the Nativity (fol. 60 *seq.*) has three couplets in it (those beginning with *haith*, *taith*, and *yōdh*) by Gabriel of Mosul.

## H

Ff. 77*b*-80*b* : A 'Unītha for the commemoration of St. George by Mar Isho'yahb, Metropolitan of Arbel, surnamed Bar Muḡaddam.

Begins : ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

## I

Ff. 80*b*-85*b* : Another 'Unīthia on St. George by the above Asko Shebadhnāya. Acrostic.

Begins : ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

## J

Ff. 85*b*-92*a* : A 'Unītha on the Divine Economy and on the Holy Cross, by the same Isaae Shebadhnāya.



Two signs of the cross are found explained in the text (fol. 90b).

Begins : 

No date. Written by a copyist who calls himself only Theodore (fol. 192a), in about the middle of the nineteenth century. Clear and neat East Syrian characters. Rubricated.

### Mingana 21

152 × 112 mm. 280 leaves, fifteen lines to the page for the more ancient part of the MS., and from fifteen to eighteen lines for the more modern part.

A Garshūni MS. dealing mostly with the Egyptian Fathers of the desert.

#### A

Ff. 1-5a : A story, incomplete at the beginning, containing the temptation of a Father of the desert (presumably St. Antony) by a demon who had appeared to him in the form of a woman.

#### B

Ff. 5a-23b : Stories relating to, and pious sayings and maxims uttered by, the same St. Antony.

Ff. 6b and 7a are blank, but the text is continuous. On the other hand something is missing between ff. 11-12.

#### C

Ff. 24a-42a : Stories relating to, and pious saying and maxims uttered by, Arsenius. Preceded by a short life of the saint.

#### D

Ff. 42a-55a : Stories relating to, and pious sayings and maxims uttered by, Macarius.

#### E

Ff. 55a-66a : Life of St. Kāras (ܡܪܝܬܐ ܕܟܪܝܫܐ).

#### F


Ff. 66a-90a : Lives of the following saints :

(a) A wealthy man from Africa who, after many temptations from the demon, succeeded in entering a monastery, which he eventually restored (ff. 66-73).

(b) St. Agrabius from an island of India (ff. 73-79).

(c) St. Gallienus, whose father was called Justus, and mother Galmanah (ff. 79-90).

#### G

Ff. 90b-112b : Three stories of monks written by the copyist Bacter (ܒܚܬܪ), the Archimandrite of the monastery of Habaṭwa, commonly known under the name of  (i.e. monastery of Glass) in Egypt. The last saint (ff. 107b-112b) bears the Turkish name of Khurshīd.

#### H

Ff. 112b-131b : Four stories told by the copyist Maḳārah [ܡܚܩܪܐ] (Macarius) of the monastery of Barmūs (ܒܪܡܘܨ), in the Naṭrūn valley of Egypt.


This Maḳārah (Macarius) the copyist is given as a bishop on fol. 127b.

#### I

Ff. 131b-148b : Stories told by Abbot Isaac, Archimandrite of the monastery of Ḳalamūn (ܩܠܡܘܢ), known under the name of the monastery of Abbot Samuel.

A lacuna between ff. 131-132.

#### J

Ff. 149a-158a : An anonymous story about the soul leaving the body : 



A lacuna between ff. 150-151.



## K

Ff. 158b-164b: A homily (ܡܚܡܝܢ) attributed to Cyril of Jerusalem on the twenty-four priests whose commemoration falls on the twenty-fourth day of the month of Hātūr. These are the twenty-four elders of the Apocalypse.

The strange names of the twenty-four priests are found on fol. 160b. All of them end in *il*. The first and the last two are Mikhāil and Anāil, Asyalafāil and Arditiyāil.

Begins: ܡܠܐ ܕܡܚܡܝܢ ܕܠܗ ܕܡܚܡܝܢ ܕܡܚܡܝܢ.

## L

Ff. 165a-174: A homily (ܡܚܡܝܢ) attributed to John Chrysostom on the four beasts of the Apocalypse, who are considered as great saints. Their commemoration falls on the eighth day of the month of Hātūr, corresponding with the fourth Tishrīn II.

Begins: ܡܠܐ ܕܡܚܡܝܢ ܕܠܗ ܕܡܚܡܝܢ ܕܡܚܡܝܢ ܕܡܚܡܝܢ.

## M

Ff. 179a-183b: The ecclesiastical rules that govern Easter Sunday.

The treatise, which is anonymous, seems to be complete, but has no regular beginning with a heading.

Begins: ܡܠܐ ܕܡܚܡܝܢ ܕܠܗ ܕܡܚܡܝܢ ܕܡܚܡܝܢ ܕܡܚܡܝܢ.

## N

Ff. 184a-280: The history of St. Macarius the Egyptian, written by Abbot Serapion, the disciple of St. Antony.

Begins: ܡܠܐ ܕܡܚܡܝܢ ܕܠܗ ܕܡܚܡܝܢ ܕܡܚܡܝܢ ܕܡܚܡܝܢ.

The colophon (fol. 280a) informs us that the MS. was written in the time of the West Syrian Patriarch Isaac, and of the Maphrian

Matthew (Mattiyos), by the priest John, son of the priest Cyriacus.

The Patriarch Isaac of Mosul is the 133rd of the series used by the Monophysites, and was ordained in 2020 of the Greeks (A.D. 1709); his successor, Shukr-Allah of Mardin having been ordained in 2033 (A.D. 1722).

The work of the copyist John represents the oldest part of the MS. About half of the MS., however, has been restored by two different and more modern hands.

A clear but careless West Syrian script in the older part, which degenerates into ugliness in the more modern part.

## Mingana 22

247 × 167 mm. 237 leaves, generally twenty-two lines to the page. From fol. 128 to the end every page has two columns with a number of lines that varies from nineteen to twenty-five.

All the treatises that the MS. contains are in Garshūni.

## A

Ff. 1-2: Two stray leaves containing the lives of the martyrs of Amed, in North Mesopotamia. The beginning and the end of both leaves are missing.

## B

Ff. 4-29a: The life of SS. Cosmas and Damian, their mother and their three brothers.

Of the first leaf only the red title is left, and one line of the beginning of the text: ܡܠܐ ܕܡܚܡܝܢ ܕܠܗ ܕܡܚܡܝܢ ܕܡܚܡܝܢ ܕܡܚܡܝܢ.

Then follows a lacuna. From fol. 5 to the end the text seems to be continuous.

Ff. 20b-46a contain the narrative of seven miracles performed by the saints. The first miracle begins: ܡܠܐ ܕܡܚܡܝܢ ܕܠܗ ܕܡܚܡܝܢ ܕܡܚܡܝܢ ܕܡܚܡܝܢ.

and the seventh (fol. 28b) begins:

ܡܠܐ ܕܡܚܡܝܢ ܕܠܗ ܕܡܚܡܝܢ ܕܡܚܡܝܢ ܕܡܚܡܝܢ.



## C

Ff. 29a-48b : The life of John the Baptist.

Begins : **ܐܢܝ ܕܐܝܬܝ ܠܡܢ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**  
**ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**

The text ends on fol. 46a with the words  
**ܕܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**  
**ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**

Ff. 46a-48b contain the list of five miracles attributed to John the Baptist.

The first miracle begins (fol. 46a) :

**ܐܢܝ ܕܐܝܬܝ ܠܡܢ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**  
**ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**

A leaf seems to be missing between ff. 43-44. Fol. 38b is filled by a later scribe with scribblings dealing with the festival of Easter, and fol. 39a contains scribblings by three different hands with a modern note to the effect that the MS. belonged to Sulaimān b. 'Īsa Elias in the year of the Greeks 2147 (A.D. 1836).

## D

Ff. 48b-72b : The life of St. Behnām and of his sister Sarah, children of Sennacherib, King of Persia, who were martyred on the 10th of December in the year 663 of Alexander, son of Philip.

Begins : **ܐܢܝ ܕܐܝܬܝ ܠܡܢ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**  
**ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**

Something is missing between ff. 49-50, 50-51, and 71-72.

A colophon by the copyist, who is called Jacob on fol. 72b, informs us that the MS. was written on the 29th of the month of Tishrīn (it is not mentioned whether Tishrīn I or II), in the year 1838 of the Greeks (A.D. 1527).

## E

Ff. 73a-81b : The life of Mar Jacob, called *al-a'sam*, "The one-handed," whose hand

(*kaffuhu*) was burnt for the sake of the Kingdom of Heaven.

The life is attributed to St. Flavius.

Begins : **ܐܢܝ ܕܐܝܬܝ ܠܡܢ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**  
**ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**

Something is missing between ff. 78-79.

## F

Ff. 81b-89a : A maimra of Jacob of Serug on love.

Begins : **ܐܢܝ ܕܐܝܬܝ ܠܡܢ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**  
**ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**

## G

Ff. 89a-97a : A lesson from St. Matthew (xxiv, 1-44) and a commentary on it, for the occasion of the festival of the finding of the Holy Cross.

On fol. 93b a writer is quoted with the name of **ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**, "Sīdora the priest of Melitene." Sīdora is identical with *Isīdora*.

## H

Ff. 97b-134a : The Revelation of Gregory (Thaumaturgus?). It mostly consists of the descriptions of the places reserved to good people in heaven and to bad people in hell.

Begins : **ܐܢܝ ܕܐܝܬܝ ܠܡܢ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**  
**ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**

One leaf is missing between ff. 99-100 ; there is also a lacuna between 102-103, 103-104, 104-105, 105-106.

## I

Ff. 134b-136b : The origin of the money which Judas took as his price for selling the Christ.

Begins : **ܐܢܝ ܕܐܝܬܝ ܠܡܢ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**  
**ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ ܡܚܝܕܬܐ**



## J

Ff. 136-141a: The story of the child whose father and mother wished to offer as sacrifice in the time of the prophet Daniel.

مرة الرحب الرب انا انا انا انا انا انا انا  
نحسبه من انا انا انا انا انا انا انا  
بما ان الرب انا انا انا انا انا انا انا

## K

Ff. 141a-152b: The events that will take place at the end of the world: the apparition of the Arabs from Yathrib and their defeat by the Greeks; the story of Gog and Magog and how Alexander shut them in with walls of brass, and how they will pierce these walls and spread over the earth; the apparition of the Anti-Christ, and finally of the Christ. Curiously enough the treatise is attributed to Gregory Barhebraeus both at the beginning and at the end:

اذا انا انا انا انا انا انا انا انا انا انا انا انا انا  
ف انا انا انا انا انا انا انا انا انا انا انا انا انا  
اذا انا انا انا انا انا انا انا انا انا انا انا انا انا

Begins: انا انا انا انا انا انا انا انا انا انا انا انا انا  
اذا انا انا انا انا انا انا انا انا انا انا انا انا انا

Something is missing between ff. 150-151.

## L

Ff. 152b-157b: Two miracles of St. George. The first one is called the "Twelfth Miracle" of the saint and deals with a man named Leo, and the second one is in connection with a church that bore his name in Baghdad. The heading of the first is:

اذا انا انا انا انا انا انا انا انا انا انا انا انا انا  
اذا انا انا انا انا انا انا انا انا انا انا انا انا انا  
اذا انا انا انا انا انا انا انا انا انا انا انا انا انا

## M

Ff. 157b-169b: Life of St. Eusythius, a Roman patrician who lived in the reign of Timanus, King of the Romans.

مرة انا انا انا انا انا انا انا انا انا انا انا انا انا  
اذا انا انا انا انا انا انا انا انا انا انا انا انا انا  
اذا انا انا انا انا انا انا انا انا انا انا انا انا انا

The Biblical quotations found in the story are not always accurate.

## N

Ff. 170a-189a: Extracts from the book of the "Paradise" of the Fathers of the desert.

اذا انا انا انا انا انا انا انا انا انا انا انا انا انا  
اذا انا انا انا انا انا انا انا انا انا انا انا انا انا

Ends on fol. 189a with the Syriac words *علم وفهم*. This is followed by a short story of a monk going to Jerusalem, via Damascus, and meeting a physician there.

## O

Ff. 189b-193a: A parable in which the Gospel takes the symbol of an apple made by a goldsmith of different kinds of precious metals. Headed in Syriac:

اذا انا انا انا انا انا انا انا انا انا انا انا انا انا  
اذا انا انا انا انا انا انا انا انا انا انا انا انا انا

## P

Ff. 193a-205a: Life of St. John, "son of the king," called St. John "of the golden Gospel."

مرة انا انا انا انا انا انا انا انا انا انا انا انا انا  
اذا انا انا انا انا انا انا انا انا انا انا انا انا انا

At the end (fol. 205a) the following sentence occurs: انا انا انا انا انا انا انا انا انا انا انا انا انا



ܐܢܝ ܕܡܠܟܐ ܕܕܢܝܢ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ  
ܕܐܝܬܐ.

Q

Ff. 205a-221b: The story of St. Ephrem and a demon; how the saint forced him to avow and count all the evils he does in this world.

ܐܢܝ ܕܡܠܟܐ ܕܕܢܝܢ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ  
ܕܐܝܬܐ.

The end is worded as follows: ܡܪܝܬܐ ܕܡܠܟܐ ܕܕܢܝܢ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ.

R

Ff. 221b-225a: The story of a demon who repented and was accepted by God.

ܐܢܝ ܕܡܠܟܐ ܕܕܢܝܢ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ  
ܕܐܝܬܐ.

S

Ff. 225-226a: On the ten good qualities of the dog, which a good servant of God should possess.

ܐܢܝ ܕܡܠܟܐ ܕܕܢܝܢ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ  
ܕܐܝܬܐ.

T

Ff. 226a-227a: Another copy of the story of the monk going to Jerusalem, found on ff. 189a-189b.

The second half of fol. 227 has been cut off, but the text has suffered no damage.

U

Ff. 228a-237: Life of St. Zena, daughter of Marcian, pagan king of Rome, whose wife was Christian.

ܡܪܝܬܐ ܕܡܠܟܐ ܕܕܢܝܢ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ.

The life is incomplete at the end, and the final leaf is much damaged.

The MS. is written by two contemporary and clear West Syrian hands. Many leaves are in a bad state of preservation.

The date 1527 found in the section D on fol. 72b holds good for all the MS.

Rubricated. The first part is in a bold hand.

### Mingana 23

310 × 220 mm. 129 leaves of double columns, thirty-three lines to the column.

The encyclopædic work of Barhebraeus known as:

ܣܠܬܐ ܡܚܕܐ

### CREAM OF WISDOM

The volume contains only the second part (ܡܚܕܐ) of the work, with three "teachings" (ܡܚܕܐ) and the following "books" (ܡܚܕܐ):

Ff. 1b-11a: ܡܚܕܐ ܡܚܕܐ, the first of ܡܚܕܐ (five kephalia).

Ff. 11a-19a: ܡܚܕܐ ܡܚܕܐ (five kephalia).

Ff. 19a-26b: ܡܚܕܐ ܡܚܕܐ (four kephalia).

Ff. 26b-33b: ܡܚܕܐ ܡܚܕܐ (five kephalia).

Ff. 33b-40b: ܡܚܕܐ ܡܚܕܐ (four kephalia).

Ff. 40b-45a: ܡܚܕܐ ܡܚܕܐ (four kephalia).

Ff. 45a-64a: ܡܚܕܐ ܡܚܕܐ (six kephalia).

Ff. 64b-75a: ܡܚܕܐ ܡܚܕܐ (four kephalia).

The third *Yulpāna* begins here with the following *kithābé*:

Ff. 75b-93b: ܡܚܕܐ ܡܚܕܐ (eight kephalia).

Ff. 93b- : ܡܚܕܐ ܡܚܕܐ (six kephalia).

Here begins the section (ܡܚܕܐ) called ܡܚܕܐ, which has three *kithābé*:

Ff. 108b-118b: ܡܚܕܐ ܡܚܕܐ (four kephalia).



Ff. 119a-123b: (three kephalia).

Ff. 123b-128b: (three kephalia).

Written at Mosul by the deacon Matthew, son of Paul, who began the work in September, A.D. 1894 (fol. 11a), and finished it Sunday, 16th October, of the same year (fol. 129). He finished his *kithāba* on "animals" on Sunday, 25th of September of the same year, on the day of the death of Peter III, the West Syrian Patriarch of Antioch, who was buried in the church of St. Thomas in the same town (fol. 64a).

The name of the Metropolitan of Mosul of that year is given (fol. 129a) as Dionysius Behnām, and that of the bishop of Mar Mattai as Cyril Elias, while the *locum tenens* of the Patriarch was Cyril George.

A rhymed verse in the twelve-syllable metre is given at the end; it begins:

الله اعلم  
الحمد لله

Neat and clear West Syrian script. Rubricated. Here and there a few Arabic words on the margins.

#### Mingana 24

297 × 205 mm. 151 leaves. Ff. 3b-21a have double columns with twenty-nine lines to the column. The number of the lines in the remaining leaves depends on the number and the length of the commentary.

The work of Pseudo-Dionysius the Areopagite or as in fol. 1a:

الحمد لله  
الحمد لله

The volume contains also the following treatises:

#### A

Ff. 2b-15b: A maimra by Sergius of Reshaina, serving as an introduction to Pseudo-Dionysius.

الحمد لله  
الحمد لله

الحمد لله  
الحمد لله

At the end (fol. 15b) the treatise is called *مقدمة*, "introduction," which it really is.

#### B

Ff. 16a-17a: A treatise by Phoka (Phocas) bar Sargi (Sergius) of Edessa on the same subject.

الحمد لله  
الحمد لله

#### C

Ff. 17a-18b: A treatise of John Scholasticus on the same subject.

الحمد لله  
الحمد لله

#### D

Ff. 18b-19a: A treatise of the priest Giwargi (George) of Constantinople on the same subject.

الحمد لله  
الحمد لله

#### E

Ff. 19a-21a: A quotation from the letter of Dionysius, bishop of Alexandria, to Xystus of Rome on the same subject.

الحمد لله  
الحمد لله







Thomas of Edessa ; fol. 130a, John of Baith Rabban ; fol. 131a and b, and fol. 135a, Babai the Archimandrite ; fol. 132b, George, bishop of Nisibin ; fol. 133b and 134a, Babai bar Nṣibnāyē ; fol. 135a, Yoānīs (John) the Patriarch.

Ff. 136a-148b : The *Karūzwātha*.

Ff. 149a-181 : The *'uniyātha* of martyrs, containing many couplets not found in the printed text of the *Breviarium Chaldaicum*.

This East Syrian MS. belonged at a later date to a Chaldean Uniate who has in many places erased the names of East Syrian saints such as Narsai.

A few leaves are missing at the end, and the MS. has, therefore, no colophon. Written in a clear East Syrian hand of about A.D. 1550. Profusely rubricated. The large headings are in thick black or red Estrangela characters.

The margins of many leaves have disappeared and in a few cases with the writing that was on them. The headings are accompanied by ornamental patterns.

#### Mingana 26

111 × 82 mm. 256 leaves, ten lines to the page.

Metrical homilies as follows :

#### A

Ff. 1-34b : A maimra on the last judgment and the events that will follow it, by Jacob of Serug.

Begins : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

#### B

Ff. 35a-89b : Three maimré by the same Jacob of Serug.

The first two treat of the last hour of a just man and a sinner. Begin (fol. 35a) :

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ, and (fol. 44b) : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

The third treats of penitence, and begins (fol. 78b) : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

#### C

Ff. 89b-103a : Various poetical pieces with rhyme by the Maphrian Basil who is Shim'un Mani'māyā (ܡܠܟܐ ܡܠܟܐ), who died in A.D. 1445.

All are in the twelve-syllable metre, and bear on penitence and ethical subjects.

#### D

Ff. 103b-113b : A maimra by Jacob of Serug on love.

Begins : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

#### E

Ff. 114a-168a : A long maimra in the twelve-syllable metre by the above Maphrian Basil Shim'un, on the general theme of penitence and lack of faith.

The maimra has no rhyme and begins :

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

#### F

Ff. 168a-190a : A maimra by the West Syrian Patriarch Behnām Ḥdhelāya (so vowelled) or Ignatius IX, who died in 1455.

The maimra is in the twelve-syllable metre, has no rhyme and begins : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

#### G

Ff. 190b-200a : A maimra on ܡܠܟܐ by the above Jacob of Serug.

Begins : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ



## H

Ff. 200a-210: A maimra on the love of God symbolised by wine, by Gregory Barhebræus.

It is in the twelve-syllable metre and rhymed.

Begins: **ܡܡܪ ܢܐ ܐܥܡܝܬ**

## I

Ff. 210-231a: A maimra which contains warning to a Christian concerning Sunday by (fol. 228a) St. Ephrem.

Begins: **ܣܘܚ ܕܠܝܠܐ ܡܚܬܒ**

## J

Ff. 231a-243a: Two maimré by the above Maphrian Basil who is Shim'un Mani'māyā, on the end of the world and on Adam and Eve.

Both are in the eight-syllable metre and not rhymed.

Begin (fol. 231a) **ܐܝܠ ܡܠܐ ܝܫܐܝܐ**, and (239b) **ܠܥܝܢ ܐܝܡܪ**.

## K

Ff. 243a-255b: A maimra by St. Ephrem on the end of the world.

Begins: **ܡܡܪܐ ܝܫܐܝܐ ܠܡܫܝܚܐ**

## L

The fly-leaf at the end contains an anonymous poetical piece in the twelve-syllable metre. The general rhyme is *nā*.

Begins: **ܐܠܐ ܡܡܪܐ ܐܠܐ ܐܠܐ ܐܠܐ**

Written in a clear but ugly West Syrian hand of about A.D. 1850. Thin European paper. Headings in red. An ornament in the form of a cross on fol. 1a.

## Mingana 27

178 × 118 mm. 47 leaves, twenty-five lines to the page.

The third, and part of the fourth, "Foundation" of the work entitled:

**ܡܡܪܐ ܡܡܪܐ**,

by Gregory Barhebræus.

The "Foundation," **ܡܡܪܐ ܡܡܪܐ**, is divided into ten kephalia, subdivided into *pāsūḳé* and *nīshé*; it begins on fol. 1a and ends on fol. 44a.

The second "Foundation" begins on fol. 44b and ends on fol. 47a with an incomplete text that breaks off with about the middle of the second *nīsha* of the second *pāsūḳa*.

The book was written by (fol. 44a) the priest John the "Homer (**ܡܡܪܐ ܡܡܪܐ**) of bad things" in the year 1953 of the Greeks (A.D. 1642).

The writing is in a somewhat minute but not beautiful West Syrian hand. Broad margins. Headings in a red ink which is dim in some places.

## Mingana 28

195 × 133 mm. 171 leaves, nineteen lines to the page.

A collection of poetical pieces as follows:

## A

Ff. 1-26b: The 'Unītha of Mar Gabriel, Metropolitan of Mosul.

Same as Mingana 20, ff. 1-20b.

## B

Ff. 26b-79a: Nineteen 'Uniyātha, mostly acrostic, of Khamis bar Qardāḥé on penitence and prayer.

Same as in Mingana 20, ff. 20b-46b.

## C

Ff. 79a-86b: A 'Unītha on prayer (*bā'ūtha*) by Ḥakīm of the family of Baith Qāsha

(**ܡܡܪܐ ܡܡܪܐ ܡܡܪܐ**).

Same as in Mingana 20, ff. 54a-58a.



## D

Ff. 86b-93a : A 'Unītha on the same subject by the priest Israel of Alḳoṣh.

Said here to have been composed in 1902 of the Greeks (A.D. 1591).

Same as in Mingana 20, ff. 50b-54a.

## E

Ff. 93a-98a : A 'Unītha on the same subject by the priest Ṣalība of Maṣṣūriyah (ܣܠܝܒܐ ܡܥܣܘܪܝܐ).  
ܡܥܣܘܪܝܐ.

Same as in Mingana 20, ff. 46b-49a.

## F

Ff. 98a-101a : A 'Unītha on the same subject by the priest Isaac Shebadhnāya (ܝܫܥܐ ܫܥܒܕܗܢܝܐ).  
ܫܥܒܕܗܢܝܐ.

Said here to have been composed in 1751 of the Greeks (A.D. 1440).

Same as in Mingana 20, ff. 49b-50.

## G

Ff. 101a-142a : Nine 'Uniyātha by Khāmis bar Ḳardāḥé.

Same as in Mingana 20, ff. 58a-77b.

## H

Ff. 142a-146b : A 'Unītha on St. George by Mar Isho'yahb, Metropolitan of Arbel, surnamed bar Muḳaddam.

Same as in Mingana 20, ff. 77b-80b.

## I

Ff. 146b-148b : A 'Unītha on bā'ūtha by the above Isaac Shebadhnāya. Said here to have been composed in 1751 of the Greeks (A.D. 1440).

Same as Mingana 20, ff. 49b-50.

## J

Ff. 148b-157b : A 'Unītha on St. George by the above Isaac or Asko (ܐܫܩܐ) Shebadhnāya.

Same as in Mingana 20, ff. 80b-85b.

## K

Ff. 157b-171a : A 'Unītha on the Divine Economy and on the Holy Cross by the above priest Isaac Shebadhnāya.

Same as in Mingana 20, ff. 85b-92a.

The major part of fol. 169b and all fol. 170a are blank.

## L

Fol. 171a : A poetical strophe in the twelve-syllable metre by the same.

Begins : ܡܬܝܢ ܕܥܝܢܐ ܕܝܫܐ.

No date. Written in a clear and neat East Syrian script of about A.D. 1720.

Ff. 1-21, 25, 29-31, 52, 102, 104, 117, 128, 131, 138-151, 162, 169-171 are supplied by a modern West Syrian copyist on a thin European paper. Headings and other important words in red. Modern binding.

## Mingana 29

203 × 148 mm. 98 leaves, generally eighteen or nineteen lines to the page.

The works of David bar Paulos, ܕܐܒܝ ܕܐܘܠܐܝܬܐ, as follows :

## A

Fol. 1a : The second part of a letter on generation, in answer to a friend.

The MS. is incomplete at the beginning and the name of the man to whom the letter is addressed is consequently missing. Seven-syllable metre.

Fol. 1a-2a : A letter by David b. Paulos in seven-syllable metre to a priest called Sūmāḳa



(ܡܚܡܕܐ) ; in it he mentions Zachariah, his pupil. The subject is Greek philosophy.

Ff. 2a-3a : A letter in the same metre by the same David on the trouble that he and his pupil Zachariah had with Bishop John. In consequence of this trouble they left the monastery with forty other monks and remained outside it for twenty months. The year 1096 (A.D. 785) is given as the date of some Church hymns that he composed (fol. 2a).

Ff. 3a-8a : Three letters in the same metre by the same David. (a) To the priest Thomas (ff. 3a-4b) ; (b) to the priest Henānīsho' (ff. 4b-7a) ; (c) to the deacon Yaunān.

## B

Ff. 8a-10b : A treatise by the same David concerning the Book of Wisdom.

The author holds that the Book was written in Greek and not in Hebrew, and believes that it was not composed by Solomon.

## C

Ff. 10b-12a : A letter to his pupil Zachariah concerning the ten commandments. In seven-syllable metre.

## D

Ff. 12a-14a : Two answers to questions addressed to him, and an admonition to an unnamed pupil of his. In seven-syllable metre.

## E

Ff. 14a-17a : A treatise on a judge full of iniquity, symbolised by an eagle. In twelve-syllable metre.

## F

Ff. 17a-19a : A Christological letter to a priest called Marabba (ܡܪܒܒܐ). Twelve-syllable metre.

## G

Ff. 19a-21a : A letter addressed to Bishop John concerning the history of the Syriac grammatical dots and *Puḥḥāmē*.

ܠܗܐ ܡܨܝܐ ܐܦܝܚܡܐ ܡܕܢܐ ܡܩܪܐ ܐܡܢܐ  
ܦܥܣܩܐ ܐܠܐ ܡܡܩܐ ܡܩܪܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ  
ܐܡܢܐ

## H

Ff. 21b-25b : An admonition to his own self. In seven-syllable metre.

Begins : ܠܗܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ;

## I

Ff. 25b-33b : A treatise on thoughts in form of a letter addressed to Bishop John. In seven-syllable metre.

ܠܗܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ  
ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ

## J

Ff. 33b-35b : Two letters, one of which to Abbot Elijah (ff. 33b-34b) and the other to Abbot Constantine (ܡܡܩܐ ܡܩܪܐ).

## K

Ff. 35b-43a : A treatise on the Greek letters and their numerical value, and on the letters of Simon Magus and Bardaisān. In form of a letter to Bishop John.

ܠܗܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ  
ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ  
ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ  
ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ ܡܨܝܐ

Without any apparent lacuna the treatise, which is in prose, changes its subject on fol. 38b and becomes metrical and anti-Judaic.

On fol. 42b the author fixes his own time and date by counting seven hundred years











a village near Jazīrat ibn 'Umar, and on fol. 140b with reference to the priest Ḥanna, son of the priest Ablaḥad, from the village of Ṭabyātha (ܬܒܝܬܐ) near Mardin.

Ff. 1-20 are supplied by a hand of about 1440; fol. 8 is supplied by a hand of about 1800, and ff. 264-269 were supplied on a Monday, 29th December, 2137 of the Greeks (A.D. 1826), by the Bishop Joseph in the Monastery of Isaac of Nineveh, which was situated on the river Nahrdoḥ (ܢܗܪܕܘܚ), below the village of Shākh (ܫܚܝܚ) and the Muslim village (ܡܢܕܠܐ) Holard (ܚܠܪܕ), well-known by its pomegranates, in the province of Jazīrat ibn 'Umar.

Headings in red. The margins of some leaves are slightly damaged, and here and there is a damaged or illegible word, especially at the beginning and at the end.

### Mingana 32

198 × 143 mm. 147 leaves, generally nineteen and twenty lines to the page.

#### A

Ff. 1-42: A compendium of the ecclesiastical canons and of the theological doctrines of the West Syrian Church. In Garshūni.

ܡܠܝܟܐ ܡܥ ܡܥܐܢܝܐ ܐܠܗܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ

The work is divided into eight bābs each treating of a special subject.

#### B

Ff. 43-55a: Sections of the controversial and theological work entitled *Ishrāk*, composed by the Coptic writer Peter, of the

fourteenth century. In Garshūni. He was Peter al-Jamīl, bishop of Melij, known also under the name of Severus al-Jamīl. Cf. Mai, *Scrip. Vet. Nov. Col.*, Nos. 74 and 117.

ܡܠܝܟܐ ܡܥ ܡܥܐܢܝܐ ܐܠܗܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ

The sections consist of sixteen short chapters.

#### C

Ff. 55a-80a: A liturgy said to have been collected from many other liturgies. Mostly in Garshūni.

ܡܠܝܟܐ ܡܥ ܡܥܐܢܝܐ ܐܠܗܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ

Something seems to be missing between ff. 59-60.

#### D

Ff. 80a-85: A maimra of St. Ephrem on the question addressed to our Lord by the Apostles concerning the end of the world. In Garshūni.

ܡܠܝܟܐ ܡܥ ܡܥܐܢܝܐ ܐܠܗܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ

#### E

Ff. 85a-88: Another maimra by St. Ephrem on the composition of the human body.

ܡܠܝܟܐ ܡܥ ܡܥܐܢܝܐ ܐܠܗܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ  
ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ ܡܥܠܡܐ

#### F

Ff. 88b-89b are filled in with scribblings, more than half of which by a later hand. Fol. 88b contains tables and calculations whereby one knows whether a sick man is going to live or die.



Fol. 89a contains a Syriac prayer over sick people and a short historical note which informs that in 2068 of the Greeks (A.D. 1757) the river Tigris was so thoroughly frozen (apparently at Mosul) that people could walk on it.

## G

Ff. 89b-145b: The work entitled *The Cave of Treasures* (ܡܬܢܗܐ ܕܡܬܠܐ). In Garshūni.

In the body of the text St. Ephrem is sometimes speaking in the first person, although neither at the beginning nor at the end is the work attributed to him.

The MS. exhibits a recension somewhat different from the ordinary Syriac text. In the colophon (fol. 145b), the work is said to have been translated from Syriac into Arabic.

ܡܬܠܐ ܕܡܬܠܐ ܕܡܬܠܐ ܕܡܬܠܐ  
ܡܬܠܐ ܕܡܬܠܐ ܕܡܬܠܐ ܕܡܬܠܐ  
ܡܬܠܐ ܕܡܬܠܐ ܕܡܬܠܐ ܕܡܬܠܐ  
ܡܬܠܐ ܕܡܬܠܐ ܕܡܬܠܐ ܕܡܬܠܐ

## H

Fol. 149: An exhortation to good works. In Garshūni. The text is incomplete at the beginning and at the end.

On fol. 145b a Garshūni colophon informs us that the MS. was copied in 1986 of the Greeks (A.D. 1675) in the month of August, by the priest John (ܝܫܘܥ). The name of the priest John is also found in a short Syriac colophon at the bottom of fol. 88a.

On fol. 147a we are informed that the MS. was bound and renovated by the deacon 'Abd al-Wāhid (ܐܒܕ ܐܠܘܗܝܕ)—a West Syrian (from Mosul)—in 2157 of the Greeks (A.D. 1846) and 1262 of the Hijrah.

Written in a clear West Syrian hand. Profusely rubricated. Half of fol. 67a is covered up with thick paper and is illegible.

## Mingana 33

204 × 149 mm. 91 leaves, generally twenty lines to the page.

## A

The metrical Syriac grammar of Barhebraeus, entitled:

ܡܬܠܐ ܕܡܬܠܐ

Each page is divided into two columns. The first column contains the text and the second column a copious commentary on it.

Fol. 11 is supplied by a modern hand, and ff. 9-10 and 90 are by the fifteenth century hand which wrote the colophon of fol. 90b, which informs us that the MS. was written by the monk and priest Noah (ܢܘܗ) in the monastery of St. Julian (in Syria) in 1784 of the Greeks (A.D. 1473), in the time of the Patriarch Ignatius; and of Basil the Catholicos (i.e. the Maphrian) of the East; and of Dioscorus,<sup>1</sup> the Metropolitan of the City of Jerusalem.

I believe that the colophon may refer to the three leaves mentioned above and that the MS itself is more than a hundred years older.

Fol. 91a is filled with a Garshūni note dealing with the sale and purchase of the MS. It states that it was purchased in 2001 of the Greeks (A.D. 1690) by Ṣalība b. Zākhu (ܝܫܘܥ ܒܢ ܙܐܚܝܐ) for his son the deacon Ṭsho' (ܬܫܘܥ), in the time of the Patriarch George and of the Maphrian Isaac, and of the Bishop Enoch (ܐܢܘܚ). The name of the seller was the priest 'Abd al-Aḥad (ܐܒܕ ܐܠܐܚܐܕ), son of Jacob, from the fortified village of Killeth (ܩܝܠܬ). The sale and purchase took place in the town of

<sup>1</sup> A Roman Catholic hand has endeavoured to erase the name of Dioscorus.







Four leaves are missing at the beginning, and the name of the compiler is not mentioned in the treatise. He must have lived, however, in post-classical times, because on fol. 17*b* he quotes Dionysius Baršalībi and Gregory Barhebræus.

## B

Ff. 19b-26b: A homily on penitence and against rancour by John Chrysostom.

... انظر مدح محمد مداني (مدني)  
 ملك الامم ملك الالامهه  
 في ملحمه. ما زيدا والامهه  
 الكرمهه.

## C

Ff. 27a-40b: A treatise on penitence by Jacob of Serug.

... مع هؤلاء ملازم مدفوع الهمم والحب  
اللاهية... ما استجاب لطلب في العلم والدين.

## D

Ff. 40b-46b : A homily by John Chrysostom on the Christian Sunday.

محمد؛ مخ مـ ﴿ المقیم مخازن المصنف  
 هم المیزان ما له حکم من الاسم المصنف  
 ... ما اعلم ما اسجد المصنف

## E

Ff. 47a-63b: The history of Mary, "the penitent," who anointed the feet of our Lord, by Jacob of Serug.

... مرة منكم الكائنات الكائنات؟  
 إيمانهم ههنا ههنا الكائنات مع ههنا  
 مدان معكم الكائنات... إيمانهم  
 إيمانهم ههنا ههنا.

## F

Ff. 63b-70b: The story of Sibylla (Sibyl) "the wise," the daughter of Heraclius the head of the ḥunafā' of Ephesus, and of her interpretation of dreams in Rome.

فِرَّةٌ هَجَلُهُ السَّحَابُ حَبَا؛ وَمِلَّةٌ  
الضَّلَالَةُ؛ وَهِيَ سَفْلٌ مَحْبُودَةٌ إِفْهِمَهُ مَا أَفْهِمْتُمْ؛  
الْمَدَامُ الْكِبَرُ؛ وَالْإِدَامَةُ زَيْلٌ سَحَابٌ فِي  
مَدَامَةٍ وَمَدَامِيَةِ الْحَقِّ.

## G

Ff. 70b-76b: The story of the letter that came down from heaven in Rome, in the sanctuary of SS. Peter and Paul.

... الكهنة الجب (sic) نزل مع الصعد  
 حرمته الكهنة في هذا حاله محال.

## H

Ff. 76b-80b : The miracle of the Virgin with Andronicus of the town of Euphemia.

The text begins : **ما احب من احبه احب**  
**الاحل ومداهية الحمد.**

# I

Ff. 81a-97a: The story of the Rechabites and of the holy priest Zosimus.

... مرة اللهم داسي ه الا ان رهمدا  
القص ... اني داسي ه الا ان رهمدا

The priest Zosimus is taken by an angel to pay a visit to the county of the "holy men." This county was situated on the other side of the river Barmilus and was inhabited since the time of the prophet Jeremiah by a community of saints.

## J

Ff. 97*b*-109*b* : A compilation of the miracles of the Virgin.



فأما من هذا من هذا الكتاب . . .  
 / من هذا من هذا الكتاب.

## K

Ff. 109-114a: The story of the Jew and of the blood of Christ that flowed from a Christian servant who had the Holy Communion (ff. 109b-110b). (b) The story of the young man to whom the Virgin spoke from a statue (ff. 110b-114a). (c) The story of a Jew who was a boon-companion to a Sultan (fol. 114). (d) The story of the miracle of the Virgin in the time of the 'Abbasid Caliph Ma'mūn of Baghdad (ff. 115-121a). (e) The story of a marvellous horseman (ff. 121b-122a). (f) The story of a woman who begged (ff. 122b-123b). (g) The story of a Frankish boy and of what happened to him with the Virgin (ff. 123b-125b). (h) A miracle by the Archangel Michael.

The text ends abruptly and the MS. is incomplete.

No date. Written in a clear West Syrian hand of about A.D. 1500. Well rubricated. The name of the copyist appears at the end of almost every treatise as "the monk Behnām, son of the priest 'Īsa."

## Mingana 36

221 × 180 mm. 98 pages, nineteen lines to the page.

## A

Ff. 1-64: The theological work of the famous 'Abdīsho' (Ebedjesu), Metropolitan of Nisibin, entitled *Book of the Pearl*.

هذا من هذا من هذا الكتاب.

A leaf is missing at the beginning which contained a part of the introduction.

## B

Ff. 65-98: The well-known and precious poetical work containing the list of all the inspired Books, and of all the works written by the East Syrian Fathers and the Greek Fathers accepted by the East Syrians. The work is generally referred to under the title of the "Catalogue of Ebedjesu."

... من هذا من هذا الكتاب.

هذا من هذا من هذا الكتاب.

Written Saturday, 12th December, 1909, under the Patriarchate of Shim'un Benjamin, the East Syrian Patriarch of the East.

Clear East Syrian hand. Rubricated.

## Mingana 37

190 × 132 mm. 64 leaves, fifteen lines to the page.

The MS. is incomplete at the beginning and at the end.

## A

Ff. 1-9b: Good sayings of Fathers on Christian obligations.

The work, the beginning of which is missing, is entitled on fol. 4a (in reality, fol. 1 of the MS.):

هذا من هذا من هذا الكتاب.

The Fathers quoted are: Isaac of Nineveh (fol. 2b); Severus of Antioch—from his 73rd discourse on the martyrs (ff. 4a, 7b); Gregory Nazianzen (fol. 4b); Philoxenus of Mebbug (fol. 4b); Barhebræus (fol. 5a); Basil (fol. 5a); John Chrysostom—from his discourse on priesthood (ff. 5b and 8b).

The first leaves have been misplaced by the binder in spite of the fact that the pages were numbered at the bottom by the copyist himself. As the first folio of the MS. is numbered 80 (the letter *pe*) we may











## H

Fol. 38a: The index of some MSS. belonging to an owner. In Garshūni.

## I

Fol. 38b contains the names and figures of the Syriac vowels according to Barhebraeus and Jacob of Edessa. Those of the latter are included in two sentences, one Greek and the other Syriac.

## J

Fol. 39b contains a prescription in Garshūni, and inscriptions by two owners. One is written in Arabic characters and bears the name of the deacon Hindi b. Elias ad-Dallāl (written al-adlāl), and the other is in Garshūni and bears the name of Mattai (Matthew) b. Beh-nām, who bought the MS. from the wife of the deacon Mattai b. 'Abd as-Sayid.

For date see above. Written in a clear West Syrian hand. Headings in red.

Ff. 28 and 37 consist of slips of paper added by the copyist to supply some forgotten lines.

## Mingana 39

213 × 142 mm. 136 leaves, generally nineteen and twenty-one lines to the page.

## A

Four leaves are missing at the beginning, and one leaf after fol. 1.

Ff. 1-17 contain the *hussāyé*, *promions*, *'itré* and *sidré* of the West Syrian Church, in Garshūni, with headings in Syriac.

On fol. 4b begin those of Lent, on fol. 7b those of the Annunciation, on fol. 13a those of the Epiphany, and on fol. 15a those of the Consecration of the Church.

About five leaves are missing between ff. 12-13, and a leaf seems also to be wanting between ff. 16-17.

On fol. 4b a colophon written in Arabic informs us that the MS. was written by Dāwūd al-Himṣi b. 'Abd al-Karīm b. Ṣalāḥ (داوود الحمصي ابن عبد الكريم ابن صلاح) in the year 1773 of the Greeks (A.D. 1462).

Fol. 16 has been renovated and many words have disappeared on the edges.

## B

Ff. 18-25a: The text of the Gospel of the Annunciation of John the Baptist and of the Christ (Luke i) and a commentary on it. In Garshūni.

Something is missing at the beginning, and the text begins abruptly.

## C

Ff. 25-30b: The story of the prophet Jonah. In Garshūni.

On ff. 26b-27a the prayer of Jonah is written in two columns, in Syriac and in Garshūni.

The text of the story begins: *ܠܡܢ ܐܝܬܐ ܝܗܘܢܐ ܒܢ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*

## D

Ff. 30b-34b: A maimra of St. Ephrem, on death, sin, fasting and repentance.

The text is in Garshūni, but contains many Syriac sentences.

Begins: *ܠܡܢ ܐܝܬܐ ܝܗܘܢܐ ܒܢ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*

On ff. 34b-37a the copyist has supplied additional matter from Jacob of Serug, Bālai and the Gospels, in Syriac and in Garshūni.

## E

Ff. 37a-47b: The life of St. Abai, a Persian saint in the time of Sapor II.

Before his conversion he was called Mihr-Shābūr (fol. 38a). His father was called Adhur-Firūz-Gard, and his mother Bīṭa (fol. 38b).



The text begins : **ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**

## F

Ff. 48a-53b : The life of SS. Barbara and Juliana in the time of a pagan king called Marcian. In Garshūni.

The text begins : **ܡܠܟܐ ܥܠ ܩܕܝܫܐ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**

## G

Ff. 53b-56a : The prayer of Philoxenus of Mebbug. In Garshūni.

Begins : (thrice) **ܐܠܗܐ ܕܡܪܝܢ**

A leaf is missing between ff. 53-54.

## H

Ff. 56b-70b : An apocryphal treatise on how Jesus Christ and His Mother fled into Egypt and how they lived there, according to the vision of Theophilus, Patriarch of Alexandria.

The treatise is entitled at the beginning "The Third Book," as if it formed an integral part of a complete life of Christ and the Virgin. The same phenomenon occurs in Mingana 5 and 48.

**ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**

Apart from the above heading, all the rest of the text is in Garshūni.

Begins : **ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**

At the end is the subscription : **ܐܠܗܐ ܕܡܪܝܢ**

**ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**

## I

Ff. 70b-73 : The Gospel of the Infancy or the *Protevangelium*.

Headed in Syriac :

**ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**

Apart from the above heading the text is in Garshūni and begins : **ܐܠܗܐ ܕܡܪܝܢ**

**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**

The work offers considerable variants when compared with the printed editions of the Greek and Syriac Texts.

## J

Ff. 73b-92a : The story of the death of the Virgin, at which the living and the dead Apostles were present.

**ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**

As above the work is in Garshūni and begins : **ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**

Here also are considerable discrepancies between the present text and that given by Cowper, Mrs. Lewis and others.

## K

Ff. 92a-97b : The story of the burial of the Virgin.

**ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**

The text is as above in Garshūni and begins :

**ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**  
**ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ**











M  
*Simon, son of Cleophas, called Judas the Zealot*  
who became bishop of Jerusalem after St. James.  
Ff. 168b-171a: Preaching: ܦܨܡܝܢ ܐܝܠܗܐ ܡܨܚܐ ܕܐܠܐܡܝܢ ܕܠܗ ܕܐܠܐܡܝܢ.  
Ff. 171a-172b: Martyrdom: ܦܠܡܢܐ ܕܠܝ ܡܕܝܢܐ ܕܡܨܚܐ.

N  
*Judas Thaddæus, the brother of the Lord*  
Ff. 172b-180a: Preaching in Syria and in Jazīrah, and martyrdom combined; begins: ܐܡܝܢ ܐܝܠܗܐ ܡܨܚܐ ܕܐܠܐܡܝܢ.

O  
*Matthias*  
Ff. 180a-194a: Preaching in the town, the inhabitants of which were cannibals; begins: ܐܠܐܡܝܢ ܕܐܠܐܡܝܢ ܡܨܚܐ ܕܐܠܐܡܝܢ.  
Ff. 194a-197a: Martyrdom: ܐܡܝܢ ܐܝܠܗܐ ܡܨܚܐ ܕܐܠܐܡܝܢ.

P  
*James, "the just man," the carnal brother of the Lord*  
Ff. 197a-199a: Preaching: ܐܡܝܢ ܐܝܠܗܐ ܡܨܚܐ ܕܐܠܐܡܝܢ.  
Ff. 199a-203b: Martyrdom: ܦܠܡܢܐ ܕܠܝ ܡܕܝܢܐ ܕܡܨܚܐ.

Q  
*Mark the Evangelist*  
Ff. 203b-232a: Preaching and martyrdom combined; begins: ܐܠܐܡܝܢ ܕܐܠܐܡܝܢ ܡܨܚܐ ܕܐܠܐܡܝܢ.  
ܐܠܐܡܝܢ ܕܐܠܐܡܝܢ ܡܨܚܐ ܕܐܠܐܡܝܢ.

It appears from some sentences used in the narrative that the author was of Egyptian origin.

R  
*Luke the Evangelist*  
Ff. 230b-235a: Preaching and martyrdom combined; begins: ܦܠܡܢܐ ܕܠܝ ܡܕܝܢܐ ܕܡܨܚܐ.

S  
Ff. 235a-244b: History of St. Peter and St. Paul in Rome; begins: ܡܨܚܐ ܕܐܠܐܡܝܢ ܡܨܚܐ ܕܐܠܐܡܝܢ.

T  
Ff. 244a-245b: An account of the miracle of our Lord in restoring to life the dead man from Nain.  
Begins: ܦܠܡܢܐ ܕܠܝ ܡܕܝܢܐ ܕܡܨܚܐ ܕܐܠܐܡܝܢ.

No date. Written in a clear but not very beautiful West Syrian hand of about A.D. 1750. Fully rubricated. Ff. 1-2 contain an index of the work. Fol. 1a contains the name of an owner, Mattai (Matthew), son of Iskandar, son of the deacon Mattai (Matthew) al-Ḳaṣīr. The name of another owner, on the back of the fly-leaf at the end of the MS., has been erased. Oriental binding.

Mingana 41  
297 × 205. 319 leaves, twenty-six lines to the page.  
The New Testament according to the Peshiṭta Version.

ܡܨܚܐ ܕܐܠܐܡܝܢ ܡܨܚܐ ܕܐܠܐܡܝܢ  
Matthew: ff. 1-39a. Some leaves are lost at the beginning which contained Matthew i.-v. 32.







Ff. 174-178b: The Epistle of St. James, headed: **ܐܠܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**.

About half of fol. 176 has completely disappeared.

Ff. 178b-182a: 2 Timothy; headed: **ܐܠܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**.

Fol. 182b: A quotation from the Epistle to the Hebrews.

The MS. is in vellum. Here and there a few words have begun to fade, but are still legible.

Dated 1146 of the Greeks (A.D. 835). See above under C. Headings in red. The chapters are written on the margins in figures, accompanied by the letter *Ṣādhé* which stands for *ܝܫܐ*. On the margins are also some glosses, and the enumeration of the festivals on the occasion of which the text is to be read.

#### Mingana 43

150 × 105 mm. 130 leaves, seventeen lines to the page.

A work on Horoscope attributed to Abu Ma'shar, the Indian philosopher, or Abu Ma'shar Ja'far b. Muḥammad al-Balkhī. In Garshūnī.

**ܬܠܬ ܬܠܬܐ ܕܬܠܬܐ ܕܬܠܬܐ ܕܬܠܬܐ**  
**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**

Ff. 1-107a deal mostly with men, and ff. 107a-130 deal with women.

Almost every large section is introduced by: "Says the philosopher Abu Ma'shar the Indian," or simply by "Says the philosopher." Even Aristotle is quoted sometimes (see e.g. fol. 60a).

No date. Written in a clear but ugly West Syrian script of about 1840. Headings in red.

#### Mingana 44

153 × 105 mm. 139 leaves, twenty lines to the page.

##### A

Ff. 1-30: The work on Logic called *Isagoge*, by Barhebraeus.

The work has four kephalia, subdivided into *pāsūḳé*. They begin on ff. 1a, 14a, 21b, 25b.

Written in the monastery of Za'farān in 1885 of the Greeks (A.D. 1574):

**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**  
**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**  
**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**  
**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**

##### B

Ff. 31a-62b: The second part of Aristotle's *Περὶ Ἑρμηνείας* with a detailed commentary on the margins:

**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**  
**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**

The first words of the text are:

**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**  
**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**

The first words of the commentary are:

**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**  
**ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**

The four other chapters begin as follows (fol. 36b): **ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**; fol. 45b: **ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**; fol. 52b: **ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**; fol. 59a: **ܐܬܬܝ ܡܢ ܦܬܪܝܬܝܬܐ ܕܝܚܝܐ ܕܝܫܝܐ**.











measures of length used by the Syrians; (d) the quantity referred to by the evangelical word "talent" (تالنت); (e) the prayer that precedes *Gloria in excelsis*; (f) the historical fact that Ghazālī (apparently an emir) was defeated on Tuesday, 5th February, 1832 of the Greeks (A.D. 1521), at the eighth hour of the day.

## O

Ff. 131-140: Various philosophical, philological and historical notes in Syriac, in Garshūni, and in Armenian, but in Syriac characters. A specimen of the latter:

۱۰۸ من محمد بن ابی اسحاق

P

Ff. 133b-140: The treatise on Logic of Barhebræus, entitled: *ἡ ἐπιστήμη τοῦ ἐμπορίου*, "Commerce of Commerces." Imperfect at the end.

It is said in the heading that the work was translated from Arabic into Syriac : ܡܪܝܬܐ ܕܥܠܡ  
ܕܚܝܬܐ ܕܥܠܡ

Begins :  $\text{مَـ} \quad \text{وَمِنْهُمْ مَن يَخُصِمُ مَا أَفَاءَ اللَّهُ عَلَيْهِمْ وَيَتَوَلَّاهُمْ بَغْيًا وَأَعْيُنُهُمْ كُمٌ مُّظْلِمَةٌ}$   
 $\text{وَمِنْهُمْ مَن يَتُوبُ إِلَى اللَّهِ وَبِالْمَدِينَةِ وَإِلَىٰ ذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ}$

At the bottom of fol. 139<sup>b</sup> an owner states in an Arabic note that the book was brought to him from Mardin on the 28th November, 1829, by Bishop Antūn of Mosul.

Written in a clear West Syrian hand and dated (see above, under A and F) 1885 and 1886 of the Greeks (A.D. 1574-1575).

Rubricated. In the first part of the MS. there are here and there marginal glosses and notes in Arabic and in Garshūni, with occasional Garshūni words between the lines of the text.

## Mingana 45

151 x 103 mm. 131 leaves, seventeen lines  
to the page.

A work containing the Ma'niyātha (ܡܢܝܬܐ) of the West Syrian Church, arranged according to the ecclesiastical Calendar of the year.

The heading of the beginning is ...  
 الحمد لله رب العالمين، والصلاة والسلام على  
 سيدنا محمد وآله.

This attribution of the Ma'niyātha to Severus is only partly correct, as all of them could not possibly be by him. They extend in the MS. to Dominical festivals and commemorations of saints.

The MS. is incomplete at the end. The lower part of many leaves in it has suffered from damp and it is otherwise damaged, while in some pages several words have completely disappeared.

No date. Written in a rather ugly West Syrian hand of about A.D. 1800. All headings in red.

**Mingana 46**

393 × 272 mm. 65 leaves, generally thirty-seven lines for the first work (ff. 1-15) and unequal number of lines (say about forty-nine) for the rest.

Two different Garshūni works attributed to the West Syrian Patriarch Ignatius Ni'mat-Allah, of the end of the sixteenth Christian century.

A

Ff. 1-15: A complete Calendar of all the eras known to the author, and the day on which falls the main ecclesiastical festivals in a given year.

The eras given are the : ܐܪܡܝܐ (Roman), ܐܪܡܝܐ (Arab.), ܐܪܡܝܐ (Persian), ܐܪܡܝܐ (Coptic), ܐܪܡܝܐ (Christian), ܐܪܡܝܐ (of







to the Church of Rome in 1965 of the Greeks (A.D. 1654):

لما كان في سنة الف وتسع مائة وخمسة وستين انزل بطرك شمعون وانبعث الى افرنج وانتصب بطرك ايشوع ومن بعده انزل ورجع جاء الى آمد وسام مطران عبد الجليل وانزل ايشوع. وكان في ذلك السنة قد مات المرحوم مطران عيسى الذي كان من بيت النوير الله يرحمنا بصلاته وكان في آمد المحروسة والحمد لله الخ.

The note is by a contemporary hand and is historically important.

Another important note in Garshūni is found on fol. 15b and is as follows:

لحمنا طر في سنة الف مائة وخمسة مائة  
هـ/زح مهلب مهلبه ابرلا القلم  
الكنيل ممدح ه/احد الك الاقني م  
م اجمع مدم بحر اسلوت الار الكمفم  
... القلم م...

No date. The first work is written in a thin and not very handsome hand of about A.D. 1600. Rubricated. Ff. 16 and 63 are supplied by a later hand.

The borders of several leaves are much damaged and torn, but not very many important words have disappeared from them.

#### Mingana 47

282 × 203 mm. 268 leaves, twenty-six lines to the page.

Synods of the East Syrian Church and other tracts.

#### A

Ff. 3b-4a: A letter of Constantine:

مهلب مهلبه ابرلا القلم  
الكنيل ممدح ه/احد الك الاقني م  
م اجمع مدم بحر اسلوت الار الكمفم  
... القلم م...

#### B

Ff. 4a-14b: Preliminary matter to the Council of Nicea, translated from Greek into Syriac by Mārūtha, bishop of Miparkat (Miyāfārḳīn), on the advice of Isaac, Catholicos of Seleucia.

مهلب مهلبه ابرلا القلم  
الكنيل ممدح ه/احد الك الاقني م  
م اجمع مدم بحر اسلوت الار الكمفم  
... القلم م...

#### C

Ff. 14b-19b: The Creed and the twelve important articles of faith that it contains, as formulated by the 150 bishops assembled at Constantinople, i.e. the Council of Constantinople.

مهلب مهلبه ابرلا القلم  
الكنيل ممدح ه/احد الك الاقني م  
م اجمع مدم بحر اسلوت الار الكمفم  
... القلم م...

#### D

Ff. 19b-20b: The letter of the Fathers of the Synod of Gangra.

مهلب مهلبه ابرلا القلم  
الكنيل ممدح ه/احد الك الاقني م  
م اجمع مدم بحر اسلوت الار الكمفم  
... القلم م...

#### E

Ff. 20b-21a: The letter of the Fathers of the Council of Constantinople.

مهلب مهلبه ابرلا القلم  
الكنيل ممدح ه/احد الك الاقني م  
م اجمع مدم بحر اسلوت الار الكمفم  
... القلم م...

#### F

Ff. 21a-22b: The synodical letter of Damasus, bishop of Rome.

مهلب مهلبه ابرلا القلم  
الكنيل ممدح ه/احد الك الاقني م  
م اجمع مدم بحر اسلوت الار الكمفم  
... القلم م...







## 0

Ff. 45<sup>b</sup>-46<sup>a</sup>: Letter of Pontius Pilate to Claudius Cæsar on the same subject.

والله اعلم بالصواب

P

Ff. 45b-50a : History of the persecution of the Eastern Church by Sapor II, king of Persia, according to the Prophecy of the Patriarch Pāpa.

محکمہ محو عجز و ذہول و حلال و محسوس  
 و حاکم و حاکم و حاکم و حاکم و حاکم و حاکم  
 و حاکم و حاکم و حاکم و حاکم و حاکم و حاکم

## Q

Ff. 51*b*-109*b*: Synods of the Patriarchs of the East Syrian or Oriental Church, as follows: (ff. 51*b*-56*a*) Isaac; (ff. 56*a*-59*a*) Yahb-Alaha; (ff. 59*a*-64*b*) Dadīsho'; (ff. 64*b*-68*b*) Acacius; (ff. 68*b*-71*a*) Synod and letters of Barṣauma of Nisibin; (ff. 71*a*-73*b*) Bābai; (ff. 73*b*-78*b*) Aba; (ff. 78*b*-81*b*) Joseph; (ff. 81*b*-85*a*) Ezechiel; (ff. 85*b*-93*b*) Isho' Yahb; (ff. 93*b*-97*a*) Sabrīsho'; (ff. 97*a*-100*a*) Gregory; (ff. 100*b*-103*a*) George; (ff. 103*a*-105*a*) Ḥenān-īsho'; (ff. 105*a*-107*a*) Timothy; (ff. 107*a*-108*a*) Canons contained in the letter of Aba; (ff. 108*a*-109*b*) conditions imposed upon Nestorius, bishop of Baith Nuhadrān, who was accused of Messalianism.

The above synods were written (fol. 109b) by the priest Abraham Shikwāna (ܐܒܪܗܡ ܫܝܩܘܢܐ) in A.D. 1907. This priest has left many passages which did not suit his purpose when transcribing them from the MS. preserved in the monastery of our Lady near Alkosh. It is useful to reproduce here what he writes on the subject on fol. 239a :

[illegible]

Because of these passages left in the synods the copyist has called his work (ff. 109b and 238b) : **معه موعته**

## R

Ff. 110a-110b : Synodical letter of Damasus, bishop of Rome, written against Apollinarius. Different from that mentioned under F.

S

Ff. 110b-111b: Letter of the Emperors Theodosius and Valentinian on the administration of the Church. The same as that mentioned under H.

## T

Ff. 111b-112b: Letter (*a*) of Queen Helen to her son the Emperor Constantine, requesting him to punish the heretics; and letter (*b*) of the Emperor to Alexander, bishop of Jerusalem, at the above request of his mother Helen.

## U

Ff. 112b-116a: Copy of the letter sent by the Emperor Constantine to all the bishops of the world.

Begins : **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**  
**مَهْلِكِ الْهَدَىٰ مَهْلِكِ الْهَدَىٰ**











name of the copyist, which is reported in another column see above, under Q.

## pp

Ff. 240b-247a: Extracts on spirituality, from the mystic writer Dadīsho' Ɣaṭrāya of the monastery of Rab-Kinnārē.

ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ

## qq

Ff. 247a-248b: Extracts from the Centuries of Evagrius on Perfection.

ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ

## rr

Ff. 248b-252a: Six short tracts of 'Abdisho' the seer on the different effects of the divine grace on the pious men.

ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ

## ss

Ff. 252a-255b: The first and the second chapter of the book of John bar Penkāyē, entitled ܡܠܚܝܬܐ, "The Merchant."

ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ

These *Capita scientiæ* are one hundred, complete for the first chapter, and in form of extracts for the second chapter.

## tt

Ff. 255b-257b: An extract from the book of Shim'un (Simon) d-ṭaibūtheh on the works of the body and the soul.

ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ

## uu

Ff. 257b-263a: A 'Unītha, in the seven-syllable metre, upon the 'Unyātha of all the Sundays of the year, written by the Metropolitan Sabrīsho', known as Bar Mshihāya. The copyist, the priest Abraham Shikwāna of Alḳosh, added to it in A.D. 1903 (fol. 263a) verses upon the 'Uniyātha of Nocturns.

ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ

## ww

Ff. 263a-264b: A treatise on the very first cause of some logical, grammatical and physical principles.

ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ

## xx

Ff. 264b-265b: On the signs of the quiescent letter, from the grammar of John bar Zu'bi.

ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ

## yy

Ff. 265b-266b: Some verses of St. Ephrem, in the twelve-syllable metre, on Lent and the Passion of our Lord.

ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ  
ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ ܡܠܚܝܬܐ



zz

Ff. 266b-267a: Sayings of some Greek philosophers, mostly Socrates, Plato and Aristotle.

ܐܘܬܝ ܡܬܠܐ ܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ.

aaa

Ff. 267-267b: Short sayings of some Greek philosophers on the death of Alexander.

ܡܬܠܐ ܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ.

The philosophers are ܡܕܢܐܝܬܐ, ܡܕܢܐܝܬܐ, ܡܕܢܐܝܬܐ, ܡܕܢܐܝܬܐ, ܡܕܢܐܝܬܐ, ܡܕܢܐܝܬܐ, followed by the saying of Dūshank (ܡܕܢܐܝܬܐ), the wife of Alexander, and the daughter of Darius.

bbb

Fol. 267b: Chronology of the years that elapsed from Adam to the time of Alexander, and some other Biblical matter, by Flavius Josephus.

ܡܬܠܐ ܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ.

ccc

Fol. 268: Chronology of various events that took place in the Near East from 1049 of the Greeks to A.D. 1921.

Headed: ܡܬܠܐ ܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ.

The last dates are added by a later hand.

Written in a clear and handsome East Syrian hand. Fully vowelled. Profusely rubricated.

#### Mingana 48

218 × 170 mm. 147 leaves, twenty-two lines to the page.

Life of the Virgin and miscellaneous subjects as follows:

A

Ff. 1-71b: The Life of the Virgin in five books.

ܡܬܠܐ ܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ. ܡܬܠܐ ܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ.

The story is in reality divided into six books, the sixth being found on ff. 59-71. The first book deals with the Annunciation of Mary (ff. 1-6), the second with the Nativity of our Lord; it is attributed to James, the brother of our Lord (ff. 6b-10b); the third deals with the journey of Mary and Jesus into Egypt, and the house in which they stayed there in the holy mountain of Kuskam (ܡܕܢܐܝܬܐ). It is part of a vision of Theophilus, Patriarch of Alexandria (ff. 10b-29a): ܡܬܠܐ ܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ.

The fourth book is the Gospel of the Infancy (ff. 29a-32b): ܡܬܠܐ ܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ.

The fifth and the sixth books deal with the death and Assumption of Mary, in the sight of all the Apostles, who had come to her for the occasion.

For another copy of all the above treatises, see Mingana, Syr. 5, and Mingana, Syr. 39.

B

Ff. 71b-76b: A maimra by St. Ephrem on the slander that Mary and Joseph had to bear from the Jews.

ܡܬܠܐ ܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ.

Begins: ܡܬܠܐ ܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ ܕܡܕܢܐܝܬܐ.



## C

Ff. 76-80a: A maimra by Jacob of Serug on the burial of Mary.

... لا حفيظ، بل هو الذي مدبرها،  
والله مدبرها.

Begins : **حزب** **يُسمِّدُه** **لِ** **فِي** **مِ**

## D

Ff. 80a-87a: A maimra, in the seven-syllable metre, on the death and Assumption of the Virgin, by the West Syrian writer, Mar Timothy (of Gargar).

مدامدا، مدب لمدا، ولا عدا  
مدال الله مدبر.

Begins : الحمد لله

At the end is the following sentence: **عَلَم**  
**بِحَارِهَا وَمَعْنَاهَا... اَمْرٌ اَحَدٌ لَا يَمَعْنَعُهُلَا مَحَبَّةٌ.**

## E

Ff. 87a-95a: Two miracles of the Virgin, one of which in the city of Euphemia, the modern Homs (in North Syria), and the other in the desert of Egypt, at the hand of a monk who was living in the time of the Emperor Marcian in the year 765 of the Greeks (A.D. 454).

## F

Ff. 95a-101b: A maimra of Jacob of Serug on the praises of Mary.

... قتل هذا قتلهمه واما  
الاول منكم.

Begins : **بِحَالٍ وَهَامٍ لِحَالٍ لِحَتَمٍ**

## G

Ff. 102a-121a: An anonymous maimra, in the twelve-syllable metre, on the merits, life and miracles of Mary.

... مدامدا، چا مېندا، سعت، نامدا

حکومتی چاروٽون ۽ ٻيون ڳالهيون.

Begins : **حَ ٱللّٰهُ ٱلْحَمْدُ**




The maimra is divided into three *pāsūḱé*.

## H

Ff. 121a-136b: Another anonymous maimra, in the seven-syllable metre, on the praises of Mary.

وَمَا جَاءَا بِعَقْلِ هَذَا مَقَالِهِمْ بِمَا  
الَّذِينَ مِنْهُمْ .

# I

Ff. 126b-134b: Three letters that came down from heaven. The first is headed (fol. 126b): ; and the second (fol. 130b) is: ; and the third (fol. 133b) is: .

J

Ff. 135a-144b: A long account of a miracle by the Virgin, in form of a discourse attributed to Cyril, Patriarch of Jerusalem. In Garshūni.

Begins : **هذه هي صلاة العشاء** : هذه هي صلاة العشاء  
**الحمد لله** : الحمد لله الذي هدانا لهذا  
**ما كنا لنهتدي لولا أن هدانا الله** : ما كنا لنهتدي لولا أن هدانا الله  
**الذي هدانا الله** : الذي هدانا الله

## K

Ff. 146-147a: The history of the money that Judas took from the priests of the Jews. In Garshūni.

حقن: ملا حتى الحلقا (الحقن: الحقن)  
الحق (sic) الحقن الحقن الحقن الحقن.



The lower part of fol. 144b and all fol. 145 contain the colophon. The MS. was written in A.D. 1906 by the deacon Matthew, son of Paul, in the town of Mosul. On the 12th December, 1905 (fol. 101b), a severe winter was experienced in Mesopotamia, and the Tigris was frozen up.

The colophon of the MS. from which the present one is derived, is written on fol. 145a. It was copied in August, 2068 of the Greeks (A.D. 1757), in the village of Baith Khudaidah (ܒܝܬ ܚܘܕܝܕܐ), by the deacon 'Abd al-'Azīz, son of Mark, at the request of the deacon Ḥabīb, son of Simon (ܚܒܝܒ ܒܢ ܫܡܥܘܢ), at the time of the Patriarch George, and of the Maphrian Basil 'Azar (ܒܝܬ ܐܙܐܪ), son of Jacob. In that year, says the copyist, there was no bishop for his diocese.

The name of the copyist of the present MS. is also found on ff. 22b, 58b, 101b, 126b.

Written in a clear and handsome West Syrian hand. Fully rubricated. A short index on the fly-leaf at the beginning.

#### Mingana 49

157 × 107 mm. 225 leaves, generally from twenty to twenty-four lines to the page.

A collection of mystical tracts entitled (fol. 1a):

ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ

#### BOOK OF EXCERPTS FROM THE HOLY FATHERS

##### A

Ff. 1a-11b: Three tracts by Isaiah of Scete, the first of which (ff. 1a-4b) is on how to overcome unchastity.

ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ . . .  
ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ

The lower part of the first two leaves is much damaged.

##### B

Ff. 11b-14b: A letter of Jacob (of Serug) on spirituality in general.

ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ  
ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ

##### C

Ff. 14b-17b: A treatise by Abbot Poemen.

ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ

##### D

Ff. 17b-20: A treatise by Philoxenus of Mebbug on gluttony.

ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ  
ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ

##### E

Ff. 20b-22a: A short tract by Abraham Nathphrāya or Naphthrāya.

ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ

##### F

Ff. 22a-23b: Two short tracts of St. Basil of Cæsarea, the second of which is how to acquire humility.

ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ . . .  
ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ

##### G

Ff. 23b-28b: A letter of Jacob (of Serug) on penitence.

ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ

##### H

Ff. 28b-30b: Advices on penitence, by the "spiritual Saba," probably John Saba, or John of Dalyātha.

ܡܠܬܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ ܕܝܫܐܝܐ



# I

Ff. 30b-35b: Five tracts of Abraham Nathphrāya, the first of which is an exhortation to monks, and the fourth on the quiet of the monastic cell.

مذہب اسلام : مذہب احقر یہ ہے : کہ اس  
مستقبل

## J

Ff. 35<sup>b</sup>-44<sup>a</sup>: Four tracts by Evagrius.

The first and by far the largest is headed :

الانوار و محراب الہیہ و منارہ و منارہ و منارہ  
علما و دینہ و اصحابہ و اصحابہ و اصحابہ

The third (fol. 42a) deals with advices to novices : **فهمتا بمسح لالتا عتلا**

## K

Ff. 44a-48b: Two treatises by John Chrysostom.

The first is headed : **الح : إملا مسبقا**,  
and the second **محلل**

## L

Ff. 48b-54b: Two tracts by Gregory of Cyprus.

The first (ff. 48b-52b) is in the form of a letter to his pupil, Theodore, and is headed :

والثاني : في فهمه : مستمرا كما هو في الأول :  
 and the second is headed : مستمرا  
 في فهمه .

## M

Ff. 54b-63b: A treatise by Isaiah of Scete on those who wish to live in peace with one another.

فَقِيلَ يَا أَدَا أَعْمَالِ الْهَوَىٰ وَجَنِّهِ وَجَعَلِ  
حَمْرُ مَقُولِ الْهَوَىٰ.

## N

Ff. 63b-64b: St. Basil of Cæsarea on the punishment of various sins.

اسمہذا، وکے حقہاں معتمدہاں جامعہ

## 0

Ff. 64b-68a : Quotations from some Fathers of the Church on priesthood and some of its functions. The Fathers are: John Chrysostom (fol. 64b); Dionysius the Areopagite (fol. 65a); St. Basil (fol. 65b); Philoxenus (fol. 66a); Xystus (fol. 66b till the end): it deals with good advices.

## P

Ff. 68*a*-72*b*: A treatise by Evagrius on the seven sins:

وَمِنْهُمْ أَهْلُ زَيْفٍ وَأَهْلُ إِعْلَامٍ مُقَرَّبِينَ.

One leaf is missing between ff. 72-73 and the treatise is consequently incomplete at the end.

## Q

Ff. 72b-146a : Because of the above missing leaf there is no title to the work. Another leaf is missing between ff. 81-82, and yet another between ff. 130-131. Further, fol. 81 is loose and seems to be misplaced, and it is very difficult to find out its right place.

After the above remarks we may state that apparently the numerous treatises on mysticism and spirituality contained on ff. 72-146 are taken from a work by Abu l'Ma'āni. On fol. 146a there is the colophon معلم صح

ملاحه الكمداني.

This Abu l'Ma'āni is to be identified with Abu l'Ma'ā-ni 'Azīz b. Sabtha, the West Syrian Patriarch of Ṭūr 'Abdīn who died, under the name of Ignatius VII, in 1481.

The treatises consist first of quotations from the Egyptian Fathers of the desert,







No date. Written in a clear but somewhat negligent West Syrian hand of about A.D. 1600. Headings often in blue ink. Small blank spaces on ff. 102 and 113 for words that the copyist was not able to decipher.

### Mingana 50

220 × 170 mm. 171 leaves, nineteen lines to the page.

#### A

Ff. 1-144a: The theological work on the Incarnation, written in the seven-syllable metre by John bar Zu'bi.

The title is:

ܕܡܝܬܪܐ ܕܡܝܬܪܐ

#### THE METRICAL FABRIC

#### B

Ff. 144a-146b: An anonymous treatise on how heresies rose up in the Church, and on the tenets of some early heretics.

ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ  
ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ  
ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ  
ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ

#### C

Ff. 146b-148a: Three questions and answers against the Monophysites and the Muslims, by the above John bar Zu'bi.

ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ  
ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ

#### D

Ff. 148b-159a: Six short tracts containing an exposition of the Nestorian doctrine against the Monophysites. The first tract is on the difference between ܡܝܬܪܐ and ܡܝܬܪܐ. The second is against those who believe in one

person and one nature in Christ. The third is against those who pretend that God suffered in the flesh. The fourth is against those who hold that Mary is the mother of God. The fifth against those who hold that the Nestorians introduce quaternity in Godhead. The sixth is against those who believe that the Nestorians believe in two Sons.

#### E

Ff. 160b-170a are blank except for the following. Fol. 161b: An anonymous treatise, in the seven-syllable metre, on the philosophical divisions.

ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ

#### F

Fol. 170: A rather late poem, in the twelve-syllable metre, on how the good men are despised on the earth and the bad men succeed.

ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ  
ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ ܕܡܝܬܪܐ

Dated (ff. 144a and 159b) Saturday, 12th January, A.D. 1901, and written at Alkōsh by the priest Abraham, son of the priest Simon, of the family of Shikwāna (ܡܝܬܪܐ).

Beautiful East Syrian script. Profusely rubricated.

### Mingana 51

160 × 110 mm. 105 leaves, varying numbering of lines.

A miscellaneous collection of tracts put together from different MSS. by an owner or a copyist.

#### A

Ff. 1-10b: A maimra in the seven-syllable metre, by Isaac of Antioch, on the love of knowledge. Incomplete at the end.



... ܡܠܚܝܢ ܡܕܐܡܬܐ ܕܡܕܢ ܐܡܫܐ ܡܠܚܝܢ  
ܡܕܢܐ. ܡܕܢܐ ܡܕܐܡܬܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ;  
ܡܠܚܝܢ.

## B

Ff. 5-6: A short treatise, in the seven-syllable metre, on the lunar months of the Muslims in relation with the Christian calendar.

The treatise is incomplete at the beginning. From the last strophe we learn that it was composed by Bishop Gabriel of Gazarta (= Jazīrat ibn'Umar) in 1896 of the Greeks (A.D. 1585), in the village of Birait, situated on the borders of the town of Jazīrat. [An owner or a copyist has very clumsily inserted these two leaves in the body of the above maimra of Isaac of Antioch]:

... ܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ... ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ.

## C

Ff. 11-14a: The end of a work entitled at the end ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ, and written by the priest Hormizd (ܡܕܢܐ ܡܕܢܐ), in modern Syriac and in the twelve-syllable metre. The beginning is missing and the last verse is:

ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ.

The name of the copyist is obliterated at the end.

## D

Ff. 14b-29b: A long hymn, in the seven-syllable metre, on penitence, written by the same priest, Hormizd, in modern Syriac (ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ).

Begins: ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ.

## E

Ff. 30-35b: The end of a work containing the *Sughiyātha* of the East Syrian Church. The present leaves contain one by Khāmis bar Kārdāḥé (not mentioned) on the Dominical Festivals, in alternate strophes in Syriac and Turkish (ܡܕܢܐ ܡܕܢܐ), beginning: ܡܕܢܐ ܡܕܢܐ, and the other on gold and a grain of wheat.

## F

Fol. 36a contains mostly the index of a MS. the major part of which is completely lost. It consisted (a) of the Book of Wisdom; (b) of the miracle of the Virgin in the town of Apamea. The page contains also, anonymously, the first couplet of the discourse of Ephrem on Joseph, beginning ܡܕܢܐ ܡܕܢܐ.

## G

Ff. 36b-41b: A maimra of Jacob of Serug on the sentence of Paul: "Ask for the things that are above," and on the outer darkness.

ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ;  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ.

Fol. 41b contains the explanation of some Greek and Syriac words.

## H

Ff. 42a-46b: A mainra, in the twelve-syllable metre, called at the beginning and at the end: ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ, "On the Path of the Perfect," by the West Syrian Patriarch John bar Ma'dani. Many lacunæ between leaves. The name of the copyist Gabriel is mentioned at the end.

## I

Ff. 46b-47b: The explanation of some Greek and Syriac words.















fol. 296, on the reprobation of the daughters of Eve; fol. 304, on the Consecration of the Sacrament of the Eucharist or on the explanation of the Liturgy of the Mass.

## B

Ff. 324b-344b: A maimra, in the twelve-syllable metre, on the explanation of the Liturgy of the Mass, by John bar Zu'bi.

... مامرا: فقهه ائرا: بحسب حاجه مسله  
مداخلة: رهحسب.

## C

Ff. 348a-349b: A *Sūghītha*, in the seven-syllable metre, on the Cherub and the Robber, by the above Narsai. It is recited on the day of the feast of the Resurrection. Begins:

حرمعهال.

## D

Ff. 349b-350b: A *Sūghītha*, in the five-syllable metre, on man, by an unknown author.

Begins: اه حر حبلا

The MS. is dated Saturday, 12th July, A.D. 1902, and written at Alkosh in the time of the Pope Leo and the Chaldean, or East Syrian Uniate Patriarch, 'Abdīsho', by the deacon Joseph, son of Thomas, son of the deacon Sīfa (هسفا), of the family of Abūna (جسب احملا). He wrote it for the priest Abraham, son of Simon, of the family of Baith Shikwāna, of the same town of Alkosh (ff. 346b-347a).

The writing is a bold East Syrian hand. Headings in red. Broad margins. Ff. 345-346 contain an index of the homilies of Narsai.

## Mingana 56

310 × 213 mm. 140 leaves of double columns, thirty-two lines to the column.

The book of Iwannis (John) of Dara.

... معنیه الحفای حلا ال یوم  
بحسب الحق له حلا سفا مدب اوسلف  
مداخلة: رهحسب.

The work is divided into eleven maimré, subdivided into kephalia, as follows:

Ff. 1b-13b: The first maimra, divided into sixteen kephalia. It generally contains an explanation of Dionysius the Areopagite's discourse on the celestial Hierarchy (سفا: مدخسفا: ملاسفا).

On ff. 4b-5a is a quotation from Athanasius of Alexandria, and on fol. 12b one from Philoxenus (from his work called جحسلا).

Ff. 14a-30b: The second maimra, divided into six kephalia. It generally contains an explanation of Dionysius the Areopagite's work on the ecclesiastical Hierarchy (سفا: مدخسفا: جاسلا), and bears on Liturgy, Bible, ordination, baptism and Eucharist.

Ff. 30b-32a: The third maimra, divided into eight kephalia. It deals with generalities of high Priesthood (سفا: مدخسفا).

Ff. 32a-40a: The fourth maimra, divided into eighteen kephalia, on priesthood.

Ff. 40b-43a: The fifth maimra, divided into two kephalia, on priesthood. It contains a controversy between a Jew and a Christian.

Ff. 43a-50b: The sixth maimra, divided into thirteen kephalia, on the obligations of priesthood.

Ff. 51a-62b: The seventh maimra, divided into eleven kephalia, on the resurrection of the bodies. The author enumerates all those who have denied the resurrection and refutes their objections. Among early thinkers are Simon Magus, Bardaisan, Nicolas, and in one lot: Mani, Marcion, Menander, Carpocrates, Valentinus and Tatian; among more modern thinkers are Origen and John Philoponus.

Ff. 63a-82a: The eighth maimra, divided



















Dated A.D. 1821 and written in the Church of St. John Busnāya (ܒܫܢܝܐ), in the village of Baith Khudaida (ܒܝܬ ܚܘܕܝܕܐ), now generally called K̄arakosh, about four hours'



journey south-east of Mosul, by the deacon John, son of Hanno (ܚܢܐ), of the family of Baith Yaldona (ܒܝܬ ܝܠܕܢܐ).

The copyist informs us that in the year in which he finished the MS. the harvest was very bad and a Kūra (كورة = tagar) of wheat cost ninety piastres, and a Kūra of barley forty piastres, but in spite of that no one died of hunger. Towards the end of the spring the water was so plentiful that people were able to drink rain-water even at the end of the harvest. The copyist's mother was called Ḥalabīyah (حلبية) and his wife Catherine (قatherine) ; his eldest brother was called Paul and had two children, Raphael and Michael, while his wife was called Helen. His sisters were Shamūni (شموني), Sarah and Parsa (فرسا).

On fol. 391a there is a Garshūni note which informs us that the MS. was bought from the above copyist-owner by two brothers in holy orders called Stephen and Cyriacus, the sons of Behno Miṣrāya (ܒܝܬܢܐ ܡܝܨܪܝܐ), of the family of Baith 'Aṭallah (ܒܝܬܐ ܐܬܠܠܗ), from the village of Barṭillah (ܒܪܬܝܠܗ), east of Mosul, for the sum of seventy-five piastres.

Written in a clear but not handsome West Syrian hand. Headings in red. Fairly broad margins.

**Mingana 64**

350 x 244 mm. 171 leaves, twenty-nine lines to the page.

## The Book of the Prophets.

## محاورہ بحث

Ef. 1-40b : Isaiah.

Ff. 40b-72a: The twelve Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Ff. 72a-122b: Jeremiah. Ff. 123a-158b: Ezechiel.

Ff. 158-171b : Daniel.

No date. Written by the deacon Hadh-  
beshabba (هذهبشبا), son of the priest Simon of  
Alkosh (القص). The rest of the colophon  
has been purposely obliterated.

Written in a bold and clear East Syrian hand of about A.D. 1650. Headings in red. Ff. 1b-48 are supplied by a modern hand, with here and there some words that had been somewhat damaged.

Each prophet has his own particular division in chapters and all of them have also a single division running from the beginning to the end of the book. This second division reaches 130 chapters. Broad margins. Occasional glosses. Old Oriental binding.

**Mingana 65**

258 x 202 mm. 174 leaves of double columns, twenty-three lines to the column.

## A

The Hexaemeron of Moses bar Kepha.

... هذا : إلهنا محمد : محمد مهدي  
 اسمه من هادي : محمد : إلهنا :  
 هذا إلهنا : محمد : محمد :

The work is divided into two maimré, subdivided into fifty and twenty-eight kephalia respectively.

The kephalia that precede each maimra are a sort of introduction to the main subject, which in the first maimra is creation, and in the second Paradise and the original sin.

The fifty kephalia of the first maimra (ff. 1-29b) treat of the existence and nature of God, mode of creation, and different versions of the Bible. At the end the kephalia are called by the copyist (مقدمه).











The sayings, which amount to a hundred, are marked with alphabetical numbers in red, and are generally written in the body of the text.

## B

Ff. 15a-20b: A treatise on the eight passions:

ملفوظات مولانا محمد امجد علی صاحب دہلی

## C

Ff. 20b-29a: Different advices on monachism.

## D

Ff. 29a-33b: A treatise on how to acquire quiet in monachism:

مذہبنا ہمارا، دیننا ہمارا، ممالک ہمارا، دھرم ہمارا،  
ہماری مملکت۔

## E

Ff. 33b-50a: A treatise containing sayings on perfection, addressed to the solitaries of Egypt.

حالا : محمدزا ، محمدزا ، احمدا : ايشا مسيترا  
محمدزا : محمدزا .

## F

Ff. 50a-60b: Various treatises on spirituality, including a treatise (fol. 50) on the explanation of the symbols found in the Book of the Proverbs.

وہ عمل، مثال، محال، علم۔

## G

Ff. 61a-88a: Sixty-four letters of Evagrius.

[illegible]

## H

Fol. 88: A short treatise on Seraphim and Cherubim.

# I

Ff. 88b-91a: Thirty-three sayings of Evagrius on prayer.

لَمْ يَكُنْ مِنْهُمْ مَقْبُولًا وَلَا مَكْتُوبًا.

At the end of this treatise is the colophon :


علم حاصل مہمہا، مددھما، مدد  
 /مدد مہما، مدد، مددھما۔

## J



Ff. 92a-102b: A treatise divided into three maimré on the different kinds of demons and their onslaughts on the saints.

The first maimra (92a-101a) is subdivided into twenty-six kephalia. The first kephalion (probably containing the title of the treatise) is missing and its place is marked with a blank.

The second maimra (ff. 101a-102a) deals with the division of bad thoughts (فهم; عقل), and includes the very short kephalia 27-50.

The third maimra (fol. 102b) is entitled  **في همتها**, and includes kephalia 51-53.

## K

Ff. 103b-104a : A treatise containing the explanation of the different parts of the monastic garb, in form of a letter to a fellow monk called Anatolious (انطوليوس). Headed :   


## L

Ff. 104a-143a: A long treatise containing quotations from the Old and New Testaments concerning the eight kinds of demons:

استان مذهب و اعتقاد، و مع حالت معنوی  
و مع جمیع احسبها مذنب است و مع احسبها  
مقا و معنوی.







29*b*, from his commentaries on John, and on 2 Cor. ; fol. 30*a*, from his discourse on Diodorus ; fol. 30*b*, from his commentary on John ; from his discourse against Nestorius ; fol. 31*b*, from *Prosphontikon* ; fol. 32*a*, from his letter to Succensus ; fol. 32*b*, from his commentary on Genesis ; fol. 33*a*, from his commentary on Ps. ix, and on John ; fol. 33*b*, from his discourse against Julian, and from his commentary on John and Matthew ; fol. 34*b*, from his letter to the Queens ; fol. 37*b*, from his commentary on Matthew ; fol. 39*a*, on Jonas ; and on John ; fol. 39*b*, against Julian ; fol. 40*a*, against Julian and Diodorus ; fol. 40*b*, on John and Isa., also fol. 42*a* and fol. 42*b* ; fol. 44*b*, against Julian ; fol. 50*a*, to the Queens.

*John of Rome* : Fol. 8*b*, from his letter to Prosdocius. Is this John the one called John the Roman ? (See Wright's *Catalogue*, p. 984.)

*Theodore* : Fol. 13*a*, from his letter to the inhabitants of Constantinople, and to Nestorius ; fol. 14*b*, concerning the twelve chapters of Cyril.

*Ibas of Edessa* : Fol. 14*a*, from his letter to Mari the Persian.

*Nestorius* : Fol. 14*a*, from his letter to the inhabitants of Constantinople.

*Maximus of Antioch* : Fol. 14*b*.

*Gregory Nazianzen* : Fol. 15*a*, from his discourse on Baptism ; fol. 23*a*, from his letter to Cledonius ; fol. 31*a*, from his discourse on Baptism ; fol. 31, from his letter to Cledonius, also fol. 32*a* ; fol. 42*a*, from his letter to Cledonius, and on Baptism.

*Gregory Nyssen* : Fol. 19*a*, from his commentary on the Song of Songs ; fol. 28*b*, from his discourse against Eunomius ; fol. 30*b*, general ; fol. 33*b*, from his discourse on Easter ; fol. 35*a*, from his discourse on the Beatitudes ; fol. 37*b*, from his discourse on Passion ; fol. 38*b*, against Eunomius, also fol. 41*a* and fol. 44*a*.

*Isaac of Antioch* : Fol. 19*b*, from his fourth and fifth discourses on faith ; fol. 24*b*, from

his fourth and fifth discourses on faith ; fol. 39*b*, on faith ; fol. 44*b*, on Crucifixion.

*Athanasius* : Fol. 20*a*, from his discourse concerning idols ; fol. 24*b*, from his discourses on Epiphany, and against the Arians ; fol. 25*a*, from his discourse on Crucifixion ; fol. 25*a*, from his discourse on Crucifixion ; fol. 26*b*, on the Incarnation, and on the Song of Songs ; fol. 29*b*, against the Arians ; fol. 33*a*, from his discourse on Epiphany ; fol. 34*b*, from his discourse on Trinity ; fol. 35*a*, from his letter to Epictetus, and his treatise against Apollinaris ; fol. 41*a*, against the Arians, and from his letter to Adelphius.

*John of Constantinople* (the treatises appearing under his name are by John Chrysostom) : Fol. 20*a*, from his commentary on Romans ; fol. 20*b*, on Corinthians ; fol. 23*b*, from his discourses on Thomas and on Lazarus ; fol. 25*a*, on Ps. xlvii ; fol. 26*b*, on Matth. ; fol. 33*a*, from his commentary on Philemon ; fol. 34*a* and fol. 34*b*, from his commentary on Hebrews, and on John ; fol. 39*a*, on Hebrews ; fol. 44*b*, on Matth.

*Philoxenus* : Fol. 20*b*, from his discourse against Diodorus ; fol. 34*a*, from his letter to the monks of Tel'āda, and from his discourse on Incarnation ; fol. 42*a*, to Auran Scholasticus ; fol. 42*b*, to John the Arab and to the monks of Tel'āda, also fol. 43*a* ; fol. 43*b*, to the monks of Tel'āda.

*Julian of Halicarnassus* : ff. 21-22, from discourses 4, 8, 9, 2, 9, 9, 8, 2, 2, 8, 9, 3, 7, etc., of his book ; from his discourses against the Eutichians and from his correspondence with Severus ; from his commentary upon Gregory Thaumaturgus and Cyril, and from his *tome* to Severus ; fol. 32*b* ; fol. 37*b* (six different quotations) ; fol. 42*b* and fol. 44*a*, from his commentary on Matth.

*Cyril of Jerusalem* : Fol. 23*a*, from *Catechēses*, xiv.

*Severianus of Gabbala* : Fol. 23*b*, from his commentary on Habakkuk.



*Amphilochius of Iconium*: Fol. 23*b*, from his discourse on heretics; fol. 24*a*, from his commentary on the Gospels; fol. 26*b*, from his commentary on John; and fol. 32*b*, fol. 38*b*.

*Ephrem Syrus* (or St. Ephrem): Fol. 25*a*, from his discourse on faith, also fol. 33*a*; fol. 35*a*, from his discourse against Bardaisan; fol. 39*a*, from his discourse on faith; fol. 44*a*, from his discourse on the Church.

*Epiphanius*: Fol. 24*a*, from *Panarium*; fol. 32*b*, from *Ancoratus*; fol. 32*b*, from *Ancoratus*, also fol. 42*b*.

*Gregory Thaumaturgus*: Fol. 26*a*, from his discourse on faith; and fol. 43*b*.

*Basil of Cæsarea*: Fol. 28*b*, from his letter to the inhabitants of Syzopolis; fol. 31, from his discourse on faith; fol. 31*b*, from his discourse against Eunomius; fol. 33*a*, from his discourse against Apollinaris; fol. 38*a*, from his Haxaameron; and fol. 40*a*; fol. 40*b*, from his commentary on Ps. cxiv.

*John Chrysostom*: Fol. 29*a*, from his commentary on 2 Cor.; fol. 30*a*, from his commentary on 1 Cor.; fol. 30*b*, from his commentary on John; fol. 39*b*, on Thess. and Cor.; fol. 43*a* on 1 Cor., and on John.

*Theophilus of Alexandria*: Fol. 30*b*, from his commentary on the Gospel, also fol. 47*b*.

*Dionysius the Areopagite*: Fol. 31*b*, from what he wrote to Timothy.

*Methodius*: fol. 32*b*.

*Proclus of Constantinople*: Fol. 33*a*; fol. 35*a*, from his letter to the Armenians, also 35*b*; fol. 42*a*, from his letter to John of Antioch.

*Jacob of Serug*: Fol. 35*a*, from his discourse on Resurrection, also fol. 39*b* and fol. 50*b*.

*John of Jerusalem*: Fol. 33*b*, from his discourse on faith; fol. 35*b*, as quoted by Timothy the Weasel.

*Antiochus of Ptolemais*: fol. 35*b*.

*Theodosius of Alexandria*: fol. 42*a*, from his letter to the Armenians.

*Timothy of Alexandria*: fol. 38*b*.

*Council of Chalcedon*: Ff. 2*b*, 7*a*, 14*b*.

Ff. 1, 9, 11-12, 45, 46 consist of white sheets inserted in the MS. by its last binder. Ff. 18, 20 and 31 are torn at the bottom, and fol. 47 is torn at the top. Ff. 27, 50 and 51 contain only fragments.

The MS. itself is incomplete at the beginning and at the end. As the original Syriac pagination starts as from fol. 25, we may assert that twenty-four leaves are lost at the beginning. One leaf is missing between ff. 17-18, 22-23. Ff. 42 and 43 are marked twice 64 by the copyist.

No date. Written on a thick vellum in old West Syrian Estrangela characters of about A.D. 650. Well rubricated. The torn leaves and edges have been renovated by the binder.

### Mingana 70

310 × 215 mm. 206 leaves of double columns, generally from twenty-five to thirty lines to the column.

Three different works in Garshūni.

### A

Ff. 1-194*a*: An apocryphal Clement of Rome. A part of the work is entitled (fol. 27*a*):

ܡܠܟܐ ܕܐܠܗܐ ܕܡܠܟܐ

### BOOK OF UTILITIES AND SECRETS

The work, however, is known under the title of the *Apocalypse of Peter*. Its more original title seems to be ܡܠܟܐ ܕܐܠܗܐ, *The Book of the Rolls* (fol. 54*b*).

The work consists of revelations of Christ to Peter and of Peter to his disciple Clement. After a long introductory preamble (fol. 1*b*) the headline continues:

ܡܠܟܐ ܕܐܠܗܐ ܕܡܠܟܐ ܕܐܠܗܐ  
ܡܠܟܐ ܕܐܠܗܐ ܕܡܠܟܐ ܕܐܠܗܐ  
ܡܠܟܐ ܕܐܠܗܐ ܕܡܠܟܐ ܕܐܠܗܐ  
ܡܠܟܐ ܕܐܠܗܐ ܕܡܠܟܐ ܕܐܠܗܐ











مذبحا : مذبح  
فيسل : فسل  
مذبحا :

L

Ff. 83b-84a : An anonymous historical note on the three Syrian authors who bore the name of Isaac.

M

Ff. 84b-88a: Short explanatory tracts on subjects dealing (a) with Abraham: **عبد الله**; (b) with Moses: **موسى**; (c) with Solomon: **سليمان**; (d) with an enigmatic question; (e) with a chronological note on the coming of the Christ: **مسيح**.

N

Ff. 88a-101a : A collection of pious stories,  
as follows :

Fol. 72 contains the following miscellaneous subjects :

(a) Fl. 88-89a: A story on the incomprehensibility of the judgments of God : **الله اعلم**

ملا ولا ملة؛ وصح؛ بمقتضى؛ الآية.

(b) Ff. 89a-91a: The story of a king, his sons and a rich man: **الملك والمملوك والحكيم**

وہذا ہے۔

(c) Fol. 91 : The story of three boys :

اعماله و احقاً حلاً لاهل هيات.

(d) Ff. 91b-92a: The story of a monk:

(e) Ff. 92a-93a: The story of a man who committed adultery with a woman and afterwards repented. Half of the heading is illegible.



(f) Fol. 93 : The story of a man who despaired : ܕܠܐ ܡܢ ܝܚܝܝܬܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

(g) Ff. 93a-94a : The story of a shepherd who became a king : ܠܥܒܕܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

(h) Ff. 94a-95a : A story on the end of man : ܠܥܒܕܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

(i) Ff. 95-96b : The story of a Eucharistic miracle witnessed by an Arab king : ܠܥܒܕܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

(j) Ff. 96b-98b : The story of two brothers : ܠܥܒܕܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

(k) Ff. 98b-101a : A story that happened in the time of the Abbot Macarius and Abbot Shenūdi : ܠܥܒܕܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

## O

Ff. 101a-106b : Diocles Peparethius on the history of Rome and other subjects :

ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

Begins : ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

## P

Ff. 106b-107b : A question addressed by an Egyptian monk to old hermits.

ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

## Q

Ff. 107b-108b : A story illustrating the faithfulness of a dog :

ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

## R

Ff. 108b-112a : Astronomical and physical notes attributed to a certain Dionysius. They explain :

(a) The eclipse of the sun :

ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

(b) The winds : ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

(c) The winter : ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

(d) The firmament : ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

The work is attributed to Dionysius in the following terms : ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

This Dionysius appears to me to be Dionysius Barṣalibi.

## S

Ff. 112a-113b : How to hold a controversy with a Nestorian :

ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

## T

Ff. 113b-114a : A short treatise by St. Ephrem on how he believed in one nature in three persons, and three persons in one nature. It is a comparison with the sun, its light and its heat.

## U

Ff. 114a-118b : The story of a demon who repented and was accepted by God. Fol. 117 is almost wholly blank.

ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ

## W

Ff. 118b-119b : A prayer to be recited by anyone about to be received in audience by a King or a Governor.

ܡܡܠܟܬܐ ܕܠܐ ܡܢ ܕܠܐ ܡܢ ܕܠܐ



## X

Ff. 119b-128b: The order of the service to be followed over a dying man.

... لَهَا : هَلَا أَيْ : الْكَلْبُ : بِمَعْنَى :  
مَتَى إِذَا كَانَ كَلْبُ أَحَدِهِمْ .

**Y**

Ff. 128b-130b : Beautiful sayings by Fathers  
of the Desert.


محلّ مدححتا : احةا مسمتا .

**Z**

Ff. 130b-132a : Acrostic admonitions by St.  
Ephrem : ܐܡܢ ܕܝܗܘܐ ܥܠܝܢ  
ܬܪܝܢܐ ܕܚܝܬܐ

Begin : احرام من حقائب اربوب

## aa

Ff. 132a-134b: A grammatical treatise on the phonetical changes undergone by the six letters , by the West Syrian Patriarch Ignatius V bar Wahīb, called Badhar-Zākhé:

حالا خدا را شکر، محقق شد؛ معصیا  
 محقق شد؛ حبس برای او محکوم شد؛ و  
 او در راه است.

## bb

Ff. 134<sup>b</sup>-136<sup>b</sup>: A short treatise on the history and origin of the thirty pieces of silver for which our Lord was sold:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ  
وَعَلَىٰ آلِهِ وَسَلَّمَ تَسْلِيمًا

## cc

Ff. 136b-146b: The life of St. John of Kephenna, situated above the village of Zāz:

الحمد لله رب العالمين  
والصلاة والسلام على سيدنا محمد وآله

He was originally from Athens, and became a disciple of St. Augin (Eugenius). Some leaves have been misplaced by the binder. Fol. 141 should precede fol. 140, and fol. 144 should be placed before ff. 141-142, after which there seems to be a lacuna.

## dd

Ff. 146b-154b: An anonymous maimra, in the twelve-syllable metre, in honour of Jacob of Serug:

[illegible]

Begins : معاً بهار و باغلا هفتی

Incomplete at the end, the final words being : **مردم؛ محدثه مقال مصفا**

No date. All the MS. is written in a clear West Syrian script by two contemporary hands of about 1600. Headings in red.

## Mingana 72

213 x 151 mm. 182 leaves, twenty lines to the page.

The Service Book of the West Syrian Church.

Ff. 1-63b: The Book of Canons, **سنة** **ومدة**. The Canons are counted by tunes, **متن**, which number eight. Ff. 7-8 are supplied by a later hand.

Ff. 64a-73b: The **معهود**, divided also into eight tunes.

Ff. 74a-89b: The **ادققه**, comprising likewise eight tunes.

Ff. 89b-128b: The **قلل** and **محملا**, divided into fifty **مقلا**

Ff. 123a-128b: Four **مستهل**, divided into eight tunes each.

Ff. 128b-169a: The common *Kālê*, **مآل، كاله**. They are fifty in number, each divided into eight tunes.















Hannanya bar Shilla of Bartilla, who died in 1493.

ܐܘܬ ܡܕܐܢܐ ܕܐܡܢܐ ܕܝܫܝܐ.

Begins: ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.  
The same hand as above. About A.D. 1650.

## G

Ff. 45a-56a: Three maimré on penitence, by St. Ephrem.

The first begins (fol. 45a): ܐܘܬ ܡܕܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.  
ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

The second begins (fol. 48b): ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

The third begins (fol. 49b): ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.  
ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

The same hand as above. About A.D. 1650.  
Fol. 48 is supplied by a hand of about 1840.

## H

Ff. 56a-64a: Two anonymous maimré in the seven-syllable metre on the same subject.

The first begins (fol. 36a): ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.  
ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

The second begins (fol. 61a): ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.  
ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

Both are in rhymed poetry. The same hand as above. About A.D. 1650.

## I

Ff. 64a-67a: A maimra in the twelve-syllable metre on the same subject by the above Ignatius VII Hannanya bar Shilla.

ܐܘܬ ܡܕܐܢܐ ܕܐܡܢܐ ܕܝܫܝܐ.

Begins: ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.  
ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

The same hand as above. About A.D. 1650.  
Fol. 67 is supplied by a hand of about 1840.

## J

Ff. 67b-68 are blank. Ff. 69b-77b: A maimra in the seven-syllable metre on the same subject, by the monk Īsho' of Ṭūr 'Abdīn, an author who seems to have lived in the fifteenth century.

ܐܘܬ ܡܕܐܢܐ ܕܐܡܢܐ ܕܝܫܝܐ.

ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

Begins: ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

Clear but negligent West Syrian hand. Twenty lines to the page. About A.D. 1700.

## K

Ff. 78-87: Two maimré by Jacob of Serug.

The first (ff. 78-84b) is incomplete at the beginning and deals with the Annunciation of Mary. It ends ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

The second (ff. 84b-87b) is on the rewards and punishments of the Last Day. Incomplete at the end.

Begins: ܡܠܟ ܐܝܬ ܐܢܐ ܕܡܪܐ ܕܡܪܐ ܕܡܪܐ.

Fol. 78 is about A.D. 1700, and the rest about 1800. Eighteen lines to the page.

## L

Ff. 88-94: Various anonymous maimré and prayers on penitence. Written in three different hands from 1700 to 1800.

## M

Ff. 95-97: Leaves from two different medical works. In Garshūni. About A.D. 1650.

## N

Fol. 98: A leaf containing matter dealing with horoscopy. In Garshūni. About A.D. 1650.



## O

Ff. 99-101: A treatise containing medical matter in Garshūni. Incomplete at the beginning and at the end. Written in a bad ink which is beginning to fade.

## P

Ff. 102-103 are blank. Ff. 104-106 contain a *madīḥah* in Garshūni, by the deacon 'Abd al-Wāḥid, a physician of the West Syrian community.

ܡܕܝܢܬܐ ܡܢ ܐܠܟܝܢ ܐܡܚܕܐ ܕܡܢ ܐܠܝܬܐ  
ܐܝܡܢܐ ܐܠܐܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ  
ܡܨܝܪܐ ܡܨܝܪܐ ܡܨܝܪܐ ܡܨܝܪܐ ܡܨܝܪܐ

As stated above the MS. is put together from different MSS., renovated in many places, and bound by the above deacon 'Abd al-Wāḥid in 2158 of the Greeks (A.D. 1847). His name is found on ff. 37*b*, 102*a*, and in the colophon (fol. 107*a*).

## Mingana 78

165 × 113 mm. 32 leaves.

## A

Ff. 1-7: Prayers to be recited by the Chaldean (East Syrian Uniat) priests, composed by Joseph II, Patriarch of the Chaldeans. In Garshūni.

ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ  
ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ  
ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ

The MS. is incomplete at the end, and all the above leaves only contain the introduction of Joseph II.

No date. Clear East Syrian hand of about A.D. 1710. The MS. is therefore contemporary with the author. Thirteen lines to the page.

## B

Ff. 8-25: The East Syrian liturgy and prayer-book translated into Arabic by the above Joseph II. In Garshūni.

The Patriarch's name occurs on p. 22:

ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ  
ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ  
ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ

Incomplete at the beginning and at the end. Profusely rubricated. Fifteen lines to the page.

Clear and neat East Syrian hand of about A.D. 1710 (see above under A). A lacuna between ff. 22-23.

## C

Ff. 26-27: A prayer to the Virgin according to the number of the words found in *Ave Maria*. In Garshūni.

Composed by a Chaldean Uniat.

## D

Fol. 28 contains the prayer of a lion, of a hart, of a bear, of a wolf, and of a fox. In Garshūni and rhymed strophes.

ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ  
ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ ܐܠܝܬܐ

Incomplete at the end.

## E

Ff. 29-32*a*: Various prayers in Garshūni, apparently translated from Latin.

Fol. 32*b*: Two *Kullāsé* from the Chaldean liturgy. Incomplete at the end.

No date. Written in two clear and handsome East Syrian hands of about A.D. 1710. Fully vowelled. Rubricated.







## C

Ff. 23-55a: An anonymous lexicographical work in the seven-syllable metre *de æquilitteris*, words with identical letters or with the same pronunciation but with different meanings. Alphabetically arranged.

Headed on fol. 39b: **ܡܕܡܕܢܐ ܕܡܡܡܐ ܡܡܢܐ**

Ff. 39b-55a contain the explanation of the difficult words found in the treatise. The work is incomplete at the beginning, but the missing leaves have been misplaced by the binder and are those marked 83-90. There is therefore only one leaf missing.

No date. Written in a negligent East Syrian hand of about A.D. 1650. Fifteen lines to the page. Headings in red.

## D

Ff. 55b-61a: An anonymous treatise containing the solution of some riddles.

Headed: **ܐܡܬ ܡܡܠܐ ܡܢ ܡܡܠܐ ܐܡܬܐ**

Same hand as in the preceding treatise.

## E

Ff. 61a-68a: A collection of poetical strophes on penitence in the twelve-syllable metre.

**ܐܬܚܐ ܕܡܡܡܬܐ ܕܡܡܠܐ ܡܡܢܐ ܡܡܠܐ ܡܡܢܐ**

Same hand as in the preceding treatise.

## F

Ff. 68a-103: An anonymous lexicographical work containing the explanation of some difficult Syriac words. Alphabetically arranged.

Headed: **ܡܡܡܐ ܡܡܢܐ ܡܡܠܐ ܡܡܢܐ**

Same hand as in the preceding treatise. Ff. 86-90 are misplaced and belong to the treatise described under C.

Ff. 73, 82-85, 91-92 are modern and blank.

## G

Ff. 103-116b: Another anonymous lexicographical treatise *de æquilitteris*.

At the end is the colophon:

**ܡܡܠܐ ܡܡܢܐ ܡܡܠܐ ܡܡܢܐ**

Same hand as in the preceding treatise.

## H

Ff. 116b-127: A *Unītha* by Shim'un (Simon) of Shanklaband and a commentary on it by 'Abdisho', Metropolitan of Nisibin.

**ܡܡܠܐ ܡܡܢܐ ܡܡܠܐ ܡܡܢܐ**

**ܡܡܠܐ ܡܡܢܐ ܡܡܠܐ ܡܡܢܐ ܡܡܠܐ ܡܡܢܐ**

Same hand as in the preceding treatise.

## L

Ff. 128b-137: A Catechism according to the doctrine of the Roman Catholic Church, for the use of the Chaldean Uniats.

Headed: **ܡܡܠܐ ܡܡܢܐ**

An Arabic inscription on fol. 128a describes it as **هذا تعليم السبحي الى الكلدانيين**

No date. Neat and somewhat bold East Syrian hand of about A.D. 1700.

## Mingana 81

182 × 135 mm. 242 leaves, generally from eleven to thirteen lines to the page.

The Service-Book of the Melchites.

The MS. is incomplete at the beginning and at the end, and is a mixture of Syriac and Arabic.

Ff. 1-12b contain fourteen prayers on different subjects. The prayers are numbered in Syriac letters on the margins. The total of numbered prayers being 33, it follows that nineteen prayers are missing at the beginning.

Ff. 13a-31a: The ritual of the benediction of the water.

**ܬܪܝܒ ܬܦܕܝܣ ܡܡܠܐ ܡܡܢܐ ܡܡܠܐ ܡܡܢܐ**

and ff. 31a-44b contain the ritual of the benediction of the water at the beginning of July, August and September.







## G

Ff. 47a-52b: An anonymous homily on fasting and repentance:

لأخواتنا ملكة الزهر ملكة السلام.

## H

Fol. 53: The story of three friends.

مروية ملكة السلام.

The leaf is much damaged and the story is incomplete at the end.

## I

Ff. 54b-68a: The commandments and injunctions of God to the children of Israel.

About four leaves are missing at the beginning, and there is also a lacuna between ff. 59-60.

The work is divided into parts. Part i (ff. 54-57a) contains fifty commandments. Part ii (ff. 57-59), containing the punishment of crimes, has forty-two items. The other parts are not numbered.

## J

Fol. 68b: Ten advices given by Abraham to his servant Eleazar when he sent him to Mesopotamia.

## K

Ff. 69-83: The prayers called *Shumlāyē* and canticles of the West Syrian Church. In Syriac and in Garshūni.

Written in three different contemporary hands, and the MS. itself is put together from three other MSS. The first MS. ended on fol. 53b; the second MS. on fol. 68b; and ff. 69-83 formed the third MS.

Fol. 83b contains the colophon, which informs us that the last part was written in A.D. 1831 by Matthew, son of Behnām. The name of the same copyist is also found in the colophon of fol. 46b.

The script is a negligent West Syrian hand. Rubricated. Fol. 69a contains a figure of the Cross.

## Mingana 83

116 × 82 mm. 149 leaves, fifteen lines to the page.

A collection of prayers and tracts of a mystical character.

## A

Ff. 1-15a: The prayer of Philoxenus of Mebbug.

Begins: *مخلصنا* (thrice).

## B

Ff. 15b-22b: (1) The commandments of our Lord to His disciples. (2) Various prayers for the Virgin in Syriac and Garshūni. (3) Penitential strophes. (4) A homily on Adam and Eve, in poetry. The last begins:

*نعم يا رب*

## C

Ff. 28a-38a: Two maimré by St. Ephrem in the seven-syllable metre.

The first is on priests (ff. 28a-33b), and begins: *مخلصنا*; and the second (ff. 33b-38a) is on a bishop, an abbot or a perfect monk, and begins: *مخلصنا*.

. . .

## D

Ff. 38a-52b: The vision of Macarius of Egypt.

*مخلصنا*; *مخلصنا*; *مخلصنا*; *مخلصنا*.

## E

Ff. 53a-55b: Three prayers by *مخلصنا*, or John Sāba, and one by Evagrius.



## F

Ff. 55b-105b: A long maimra in the twelve-syllable metre, composed by Timothy, West Syrian bishop of Gargar, on the Egyptian Fathers Macarius, John, Bishōi, Maximus and Domitius.

مَدَامْ!ا حَسْبَا : مَدَب دَعْوَت اَمِيْنِ احْمَد  
لِمَقْدَامِهِ اِفْعَفَهْل : هَلْ هَلْ اَحْقَالا  
مَرْقُمَا اِحَا مَعْرِفَة : اِحَا مَسْجِد : اِحَا دَعْوَت  
: اَحْقَالا مَحْفُومَدَه : مَدَامْ!ا لِمَقْدَامِهِ


## G

Ff. 106a-107a are filled in with a prayer, and ff. 107b-123b contain various penitentiary sughyātha, the first two of which are attributed to Bar Kīkī, probably the West Syrian Maphrian Mark bar Kiki.

ایہی ہمدرد : احسانا لادہ سہل دہ  
مہمہ

Some other sughyātha seem also to be by Bar Kīki.

## H

Ff. 123b-132b: An anonymous commentary on the well-known mystical maimra of Barhebraeus, which begins 

## I

Ff. 132b-141b: A miscellaneous collection of short tracts and prayers: (a) Questions of a pupil and answers of a teacher. (b) An anonymous tract on admonition (إحسان). (c) The canticle of the Three Children. (d) The trisagion, the first part of which is said to have been recited by the angels near the tomb of our Lord, and the second part by Joseph and Nicodemus.

## J

Ff. 142a-143b: The *Gloria in excelsis*, as completed by Athanasius of Alexandria.

الحمد لله الذي هدانا لهذا . . . بعد

## K

Ff. 143*b*-149*b*: The ten beatitudes, and an anonymous and mystical explanation of some words of the Gospel.

Dated (on fol. 112a), 2096 of the Greeks (A.D. 1785), and written in a uniform but negligent West Syrian hand. Headings in red. The copyist does not give his name.

The fly-leaf at the end contains an anonymous exhortation to Edessa, and to a sinner.

Fol. 107a contains a note of purchase in Garshūni by a certain son of 'Abd al-Karīm of the family of Hāwa (هـ).

**Mingana 84**

248 x 165 mm. 142 leaves, twenty-eight and twenty-nine lines to a page.

## A

Ff. 1-10: *Isagogy* of Porphyry in the form of tables only, and so differing somewhat from that preserved in some other MSS.

... ഏകദേശം ൧൦, ൨൦, ൩൦ ...  
... ൪൦, ൫൦, ൬൦ ...

See Wright's *Catal. of British Museum and of Cambridge*.

## B

Ff. 11-18: Categories of Aristotle, in the form of tables only.

فهل تجدوا حكمة في ذلك؟

Ff. 19-23 are blank. All the preceding leaves are unnumbered by the copyist, whose



pagination begins with fol. 24*b* and ends with fol. 142 and contains 237 pages in all.

## C

Ff. 24*b*-103: The long treatise of John bar Zu'bi, entitled **ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**, "The Metrical Composition" (fabric).

It is a discourse in the seven-syllable metre on the true faith and Economy of Christ according to the East Syrian doctrine, and against Monophysitism. It contains a long statement on the two sacraments of baptism and Eucharist (ff. 53 *sqq.*).

Ff. 102-103 contain a complete index of the headings of the work, which are written on the margins of the pages.

## D

Ff. 103*b*-124*a*: A maimra by the same John bar Zu'bi, in the twelve-syllable metre, on the explanation of the liturgy of the East Syrian Church.

It bears the title **ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**, and begins: **ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**

## E

Ff. 124*b*-142: A maimra, in the twelve-syllable metre, containing the explanation of the liturgy of the East Syrian Church.

Same title as above, under D, or more fully (fol. 125*a*): **ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ ܕܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**

The maimra is here anonymous, but it was published by me under the name of Narsai in my *Narsai Hom. et Carm.*, i, 257-270. As I pointed out in my edition (*ibid.*, i, 28), the maimra has been attributed by some writers to the East Syrian writer 'Abdisho' (Ebedjesu), Metropolitan of Elam.

All the MS. is written by one copyist, the deacon Joseph, son of Elijah, of the village

of Mar Behisho' of Kamul (**ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**). The colophon is on fol. 101*b*.

Written in a clear and neat East Syrian hand of about A.D. 1790. Fully vowelled. Profusely rubricated. Red rulings. Fairly broad margins.

## Mingana 85

222 × 165 mm. 187 leaves, twenty lines to the page.

Collection of Lives of Saints.

## A

Ff. 1-19*a*: St. Daniel the physician:

**ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**

## B

Ff. 19-30*a*: SS. George, Antoninus and Queen Alexandra:

**ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ ܕܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**

## C

Ff. 30*a*-33*a*: The Abbot Arsenius, King of Egypt: **ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**

**ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**

## D

Ff. 33*b*-43*b*: St. John, "son of the kings," known as *Calybita*: **ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**

He was the son of a Roman nobleman whose father was called **ܡܬܠܟܬܐ**, and his mother Theodora.

## E

Ff. 43*b*-52*b*: Onesima, daughter of the kings: **ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**

## F

Ff. 52*b*-55*b*: A child killed by his master: **ܡܬܠܟܬܐ ܕܡܬܠܟܬܐ**







indications on ff. 4a and 8b, etc., I am inclined to believe that all the treatises extending from fol. 1 to fol. 90b are by the mystic Isaac of Nineveh.

The only headings found in the above leaves are (fol. 4a): ܡܪܝܬܐ ܕܡܫܝܚܐ. ܡܪܝܬܐ ܕܡܫܝܚܐ, and (fol. 8b): ܡܪܝܬܐ ܕܡܫܝܚܐ. ܡܪܝܬܐ ܕܡܫܝܚܐ.

Many additional lines are written on the narrow margins of several pages. Something seems to be missing between ff. 2-3, 3-4, 4-5, 12-13, 16-17, 19-20, 52-53. A long prayer begins on fol. 86b as follows: ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ.

## B

Ff. 90b-97b: A prayer attributed on the margin to St. Macarius of Alexandria (ܡܩܪܝܐ) ܡܩܪܝܐ ܕܐܠܝܟܐ.

Begins: ܐܝܬܐ ܐܝܬܐ

## C

Ff. 97b-109a: A prayer by Philoxenus (of Mebbug).

Begins: ܡܪܝܬܐ ܕܡܫܝܚܐ

## D

Ff. 109-112a: A treatise headed ܡܡܠܐ ܡܡܠܐ. On the margin it is called the "18th maimra."

Begins: ܡܪܝܬܐ ܕܡܫܝܚܐ

## E

Ff. 112a-115b: A treatise of Isaac of Nineveh, consisting mostly of prayers. Three leaves are missing in the eleventh quire that contains D and E.

Begins: ܡܪܝܬܐ ܕܡܫܝܚܐ

## F

Ff. 115b-116b: A treatise on the virtues without which no man can make any progress, attributed on the margins to Palladius (ܡܪܝܬܐ ܕܡܫܝܚܐ).

Begins (fol. 116a): ܡܪܝܬܐ ܕܡܫܝܚܐ

## G

Ff. 116b-117a: The virtues which an old monk possessed.

Headed: ܡܪܝܬܐ ܕܡܫܝܚܐ ܡܪܝܬܐ ܕܡܫܝܚܐ.

## H

Ff. 117a-119b: A treatise on mysticism, the red heading of which cannot be deciphered with safety.

Begins: ܡܪܝܬܐ ܕܡܫܝܚܐ ܡܪܝܬܐ ܕܡܫܝܚܐ.

## I

Ff. 119b-138b: A long treatise on mysticism, often consisting of good sayings attributed to Mark the monk.

Begins: ܡܪܝܬܐ ܕܡܫܝܚܐ ܡܪܝܬܐ ܕܡܫܝܚܐ.

Ends: ܡܪܝܬܐ ܕܡܫܝܚܐ ܡܪܝܬܐ ܕܡܫܝܚܐ

## J

Ff. 138b-139b: A treatise (*mamla*), in prose, attributed to St. Ephrem.

Begins: ܡܪܝܬܐ ܕܡܫܝܚܐ ܡܪܝܬܐ ܕܡܫܝܚܐ

## K

Ff. 139b-154b: A long mystical treatise by Isaac of Nineveh.

Begins: ܡܪܝܬܐ ܕܡܫܝܚܐ ܡܪܝܬܐ ܕܡܫܝܚܐ



## L

Ff. 154-166: A treatise on mysticism attributed to the holy "old man." The title "old man" generally refers to John of Dālyātha, or John Sāba.

Begins: ܐܘܝ ܡܕܡܟܠܐ ܝܗܘܕܐ ܡܝܬܐ.  
ܝܕܝܝܗܐ ܕܗܘ ܕܡܬܠܐ.

## M

Ff. 166b-178b: A treatise on spirituality for monks, by Gregory the monk, or Gregory of Cyprus.

Begins: ܐܘܝ ܡܕܡܟܠܐ ܝܡܪ ܝܕܝܝܗܐ ܡܝܬܐ.  
ܡܫܝܬܐ. ܕܐܠܝܐ ܕܝܗܘܐ ܕܝܗܘܐ.

## N

Ff. 179a-184b: Two short discourses on spirituality by Isaac of Nineveh. The second and the longer one (ff. 179b-184b) is on the night vigils.

Begins: ܡܠܐ ܝܥ ܝܕܠܐ ܐܠܐ ܝܠܡܥܪ.

## O

Ff. 184b-190b: A discourse on mysticism by Evagrius.

Begins: ܡܕܡܟܠܐ ܝܡܪ. ܐܕܐ ܐܠܝܝܬܐ.  
ܐܡܝܬܐ ܕܡܬܠܐ ܝܡܥܬܐ.

## P

Fol. 190: A short maimra in the seven-syllable metre on mysticism, by St. Ephrem.

Begins: ܝܥܝܬ ܝܠܐ ܕܐܠܐ.

## Q

Fol. 190b-198a: A treatise on mysticism by John Sāba.

Begins: ܝܡܥܬܐ ܐܠܐ ܗܘܕܐ ܝܡܥܬܐ.  
ܡܥܬܐ ܕܐܠܐ.

## R

Ff. 198a-200b: Two short treatises on mysticism by the writer called John Nāḡar.

The first begins: ܝܡܥܬܐ ܝܡܥܬܐ.  
ܝܥ ܐܠܐ.

The second begins (fol. 198b): ܝܡܥܬܐ ܝܡܥܬܐ.  
ܡܥܬܐ ܕܐܠܐ.

## S

Ff. 201a-207b: Exhortations and good advices on mysticism by Evagrius.

Begins: ܐܘܝ ܡܠܟܐ ܡܥ ܡܕܡܟܠܐ ܕܐܠܐ.  
ܐܠܝܝܬܐ. ܡܬܠܐ ܡܬܠܐ.

## T

Ff. 207b-213b: A treatise on the definition of vices and virtues by the same Evagrius.

ܝܡܥܬܐ ܕܐܠܐ ܐܠܝܝܬܐ ܡܕܡܟܠܐ ܕܐܠܐ ܡܬܠܐ.  
ܝܡܥܬܐ.

## U

Ff. 213b-232b: A long treatise on mysticism by the same Evagrius.

Begins: ܡܠܟܐ ܝܡܥܬܐ ܕܐܠܐ ܡܬܠܐ.

From fol. 229a to 232b the treatise consists of ninety-seven evangelical sayings on perfection.

## W

Ff. 233a-263b: A long discourse on mysticism by John the Seer (*hazzāya*), probably John of Lycopolis.

Begins: ܝܡܥܬܐ ܝܡܥܬܐ ܕܐܠܐ ܡܬܠܐ.

Ends: ܐܠܝܝܬܐ ܕܐܠܐ ܡܬܠܐ.

## X

Ff. 264a-274b: A mystical treatise by the monk Isaiah (Esha'ya) of Scete.







## F

Ff. 69b-85a: The story of the Rechabites and of Zosimus. In Garshūni.

... مرة الكهنة في ذلك اليوم...

## G

Ff. 85b-88b: A homily on the Lord's Day (Sunday), by Jacob of Serug. In Garshūni.

... في ذلك اليوم...  
... في ذلك اليوم...

All the above works are written in two more or less contemporary hands of about A.D. 1780. Bold West Syrian hand. Headings in red. Nineteen and twenty lines to the page.

## H

Fol. 89a is blank. Ff. 89b-102b: The profession of faith of Gregory Barhebraeus. In Garshūni.

... في ذلك اليوم...

Dated (fol. 102b) 1992 of the Greeks (A.D. 1681):

... في ذلك اليوم...  
... في ذلك اليوم...  
... في ذلك اليوم...

It seems from this colophon that it was this monk Gabriel Gargari who translated the work from Syriac into Arabic.

Thin and negligent West Syrian hand. Twenty-seven lines to the page.

## I

Ff. 103a-117b: A maimra on the sorrow of the Virgin at the crucifixion of her son Jesus, and on how the latter was buried and arose from the dead, by Cyriacus, bishop of the town of Bahnasa. In Garshūni.

... في ذلك اليوم...  
... في ذلك اليوم...  
... في ذلك اليوم...

The historical facts of the story are said to have been written by Gamaliel. The character of Pilate is whitewashed in the document, and there is some resemblance between it and the *Martyrium Pilati* attributed to the same Bishop Cyriacus in Mingana 355 and Mingana 127.

Written in a neat and handsome West Syrian hand. No date. About A.D. 1450. Twenty-three lines to the page. Fol. 112 is half torn.

## J

Ff. 117b-122a: The miracle performed by the Virgin Mary, in the time of the 'Abbasid Caliph Ma'mūn. In Garshūni.

Begins: ... في ذلك اليوم...

Written in a clear West Syrian hand. No date. About A.D. 1650. Ff. 121-122 are supplied by a modern hand. Twenty-three lines to the page.

## Mingana 88

260 × 183 mm. 35 leaves of double columns, twenty-five lines to the column.

## A

Fol. 1: The end of a homily on the resurrection of the Christ. In Garshūni. Incomplete at the beginning.

As the first leaf of the MS. is numbered in Syriac 252, it follows that 251 leaves have disappeared from the beginning of the MS.







A long Garshūni note at the beginning explains the use of the calendar.

Dated 2026 of the Greeks (A.D. 1715), and copied by the priest Abraham, son of Yaunān (Jonas), who mentions with gratitude his teacher, the priest Sulaimān.

D

Ff. 9b-10a are blank. Ff. 10b-18b: The commentary of Dionysius Barṣalībi on the Apocalypse.

... ܐܠܗܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

E

Ff. 18b-28b: The commentary of the same Dionysius Barṣalībi on the Acts. Incomplete at the end.

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

F

Ff. 29a-38b: The treatise of the same Dionysius Barṣalībi against the Jews. Incomplete at the end.

... ܐܠܗܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

G

Ff. 39a-84b: The treatise of the same Dionysius Barṣalībi against the Muḥammadans.

ܐܠܗܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ (or ܡܠܟܐ ܕܡܠܟܐ)

The treatise is divided into three maimré, subdivided into thirty kephalia. I edited and

translated the last maimra (ff. 76-84), which consists entirely of Qur'ānic quotations.

A leaf is missing at the beginning, which contained the title page and the first part of the introduction. Another leaf is missing between ff. 76-77.

H

Ff. 85a-92b: The treatise of the same Dionysius Barṣalībi against the Nestorians.

ܐܠܗܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

The treatise is incomplete at the beginning and at the end.

I

Fol. 93a contains a grammatical note on the *siyāmé* points which are not to be used for the cardinal numbers, and a commentary on Ps. xv. This folio belongs to a different MS., which contained Biblical commentaries. This is proved by the Arabic inscription dealing with the purchase of the MS. by a جو باطو for his son Sulaimān. Fol. 93b contains the list of the MSS. owned by the priest Yalda, son of Hanna, of the village of Karaḫosh.

No date. Written apparently in two different and bold West Syrian hands, of about A.D. 1700 and 1450-1500. The major part of the MS. is by the first hand. Ff. 1-9 are by a third and thinner hand, and dated 2026 of the Greeks. See above under C. They appear also to be from a totally different MS. Moderately rubricated. Broad margins.

Mingana 90

210 × 155 mm. 244 leaves, generally from nineteen to twenty-two lines to the page.

The Service-Book of the West Syrian Church, entitled ܐܠܗܝܢ ܕܡܠܟܐ, as follows:

Ff. 1b-62: Generalities with ܡܠܟܐ ܕܡܠܟܐ and ܡܠܟܐ ܕܡܠܟܐ



Ff. 63a-84a : **مصحف** **محمّد**

Ff. 84a-133b : **مجلد** **محمّد**

Ff. 134a-147a : **مصحف** **بختیار**

Ff. 147a-154b : **مصحف** **بختیار**

Ff. 155a-164b : **مصحف** **بختیار**. Incomplete at the end.

Ff. 165b-187a : **مصحف** **بختیار**

Fol. 187 : **مصحف** **بختیار**

Ff. 188-244 : **مصحف** **بختیار**. The lower ends of the final leaves of this section are much damaged.

No date. Written in three different hands, the oldest of which about A.D. 1500. The major part of the MS. is by a copyist who calls himself Cyriacus (ff. 147a and 155a, etc.), and who was writing about A.D. 1600. Some other leaves have been here and there supplied by a much more modern copyist. The script is a clear and somewhat bold West Syrian hand.

The third hand, which embraces ff. 188-244, is a thinner and more negligent script of about A.D. 1750. Fol. 239 is supplied by another hand.

Well rubricated. Old Oriental binding.

#### Mingana 91

211 × 151 mm. 347 leaves, twenty-one lines to the page.

A voluminous work on mysticism and monasticism, entitled **مصحف** **الروح**, *The Spiritual Ship*, by Basil Mas'ūd, a West Syrian abbot and bishop who died towards the end of the fifteenth Christian century.

Ff. 317a-320a give a full account of the life of the author, Basil Mas'ūd, and of the way in which he wrote the present work: an illiterate young man called Mas'ūd became a monk at the age of twenty-two in the monastery of Ḥāḥ in Ṭūr 'Abdīn, directed by the Abbot and Bishop Dionysius. His piety and

intense devotion soon attracted the attention of the Bishop or Abbot, who is constantly called in the work **مصحف** **محمّد**, "his spiritual father," and who induced him to learn the art of reading and writing in order to be able to answer himself the many questions on spirituality addressed to him by different people. Some previous questions had already been answered by the Abbot himself at the dictation of his promising pupil. In the meantime the Abbot Dionysius died, and Mas'ūd was unanimously chosen as his successor in the direction of the monastery.

The historical note speaks then of the great number of the monasteries and sanctuaries which he built or restored. At the age of fifty-five he was elected bishop to the monastery of St. Cyriacus, in the country of Ḥezza (سيرا), near Zargal (زرغال), in 1792 of the Greeks (A.D. 1481), and was consecrated in the small town of Ḥisn-Kaif (حيسن كايف) under the name of Basil. The present treatises were collected in book form in 1481 (or the year of the author's consecration), by one of his pupils called 'Azīz (عزیز), who availed himself of what was already put together by the Abbot Dionysius. It is this collector who gave to the work the title of the "Spiritual Ship."

The treatises, often called epistles (**رسائل**), embrace all kinds of spirituality. The MS. is incomplete at the beginning and at the end. We will refer to some of the most striking divisions of the work, which in reality has no regular divisions in the form of kephalia or pasūké, etc.

Ff. 11-23b contain a treatise entitled **مصحف** **الروح**. The epistle on ff. 23b-33a is called **رسالة**. The epistle on ff. 33a-40b is known as **مصحف** **الروح**. Ff. 41b-77a: Various spiritual advices, with special reference to the



three states of ܐܡܪܐܝܐ, ܐܡܪܐܝܐ and ܐܡܪܐܝܐ. Ff. 72-73, 80, and the major part of fol. 71b and fol. 79b are blank because of a defect in the original MS.

Ff. 77b-103b : On the demon of unchastity. ܐܡܪܐܝܐ ܕܥܝܢܐ.

Ff. 103b-114b : On the demon of blasphemy. ܐܡܪܐܝܐ ܕܥܝܢܐ.

Ff. 114b-122b : On laziness, sadness and joy in the service.

Ff. 122b-163b contain various short treatises on the different virtues and vices. Half of fol. 159b is blank because of a lacuna of two leaves in the original MS.

On fol. 139b an inscription of the original MS., dated 1791 of the Greeks (A.D. 1480), informs us that Ignatius bar Sabta, the Patriarch of ܛܘܪ ܐܒܕܝܢ, died in the month of May (ܝܝܪܐ) of that year.

Ff. 163b-181b : Various treatises on penitence, with special reference to baptism and Eucharist.

Ff. 182b-214b : General advices to a monk, and an interpretation of a saying of St. Antony to the effect that some men have toiled much "without attaining the path of truth and reaching the port of peace."

On fol. 214b is an inscription found in the original MS. and dated 1791 of the Greeks (A.D. 1480).

Ff. 214b-263b contain various treatises on spiritual subjects, with special reference to the two seas found in man, and to the hidden aim of spirituality.

Ff. 264a-272a : Two treatises on the same subject, in the seven-syllable metre, followed by two other metrical maimré in the same metre, one of which is on the first verse of the Gospel of St. John.

Ff. 272b-292b : A maimra in the twelve-syllable metre on the Trinity and on the Divine Economy of our Lord : ܐܡܪܐܝܐ ܕܥܝܢܐ

ܐܡܪܐܝܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ. This is followed by another maimra in the same metre on the "path of heaven" (ܐܡܪܐܝܐ ܕܥܝܢܐ).

Ff. 297b-306a : A maimra in the twelve-syllable metre on the death of the bishop who was the author's spiritual teacher. A note at the end informs us that this death occurred in 1778 of the Greeks (A.D. 1467). He had been ordained in 1776 of the Greeks.

Ff. 306-308 : Two acrostic maimré in honour of a saint. Incomplete at the end. Ff. 308b-310 are blank. The rest of the MS. contains various maimré on the general theme of spirituality.

Dated A.D. 1903, and written at Mosul by the deacon Matthew, son of Paul. The original MS. dated from the time of the author (see above). The present MS. is copied from a MS. belonging to the Monastery of Our Lady (fol. 322b).

Clear and neat West Syrian hand. Profusely rubricated.

Mingana 92

208 x 150 mm. 121 leaves. Miscellaneous treatises put together by a binder from different MSS.

A

Ff. 1-3a : Various anonymous inscriptions and quotations in Syriac and Arabic.

B

Fol. 3b : A quotation from the *Paradise of Eden* of 'Abdisho' of Nisibin.

C

Ff. 4a-5b : A maimra, in the seven-syllable metre, on the spread of Nestorianism in the Persian Empire in the time of Baršauma of Nisibin and the Catholicos Acacius (Aḳāḳ).



Incomplete at the beginning and at the end. The work is probably by Barhebræus. There is a lacuna between ff. 4-5.

Written in double columns, with twenty-nine lines to the column. No date. Thin West Syrian script of about A.D. 1650.

## D

Ff. 6-23: *The Paradise of Eden*, or **ܦܕܝܫܐ** of 'Abdīsho' of Nisibin.

The MS. contains maimra 11 complete; and maimré 13, 15, in a fragmentary form; and maimré 16, 19, 20-21, 24-25, 35-36, 45, in a more or less complete form.

No date. Written in two West Syrian hands of about A.D. 1650 and 1700. Some pages have double columns, with varying numbers of lines in each column. The author's commentary is written on the margins. A lacuna between ff. 15-16. Fol. 16b is blank, but the text is continuous. Headings in red.

## E

Fol. 25: A maimra by the priest 'Abdal-Masīḥ, son of the Maḳdasi (= pilgrim) Darwish, containing exhortation to devotion. In Garshūni.

... **ܡܝܡܪܐ ܕܡܪܝܬܐ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ**  
**ܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ**

Double columns. Thin West Syrian script of about A.D. 1650.

## F

Ff. 26-43: The explanation of the meaning of the Arabic alphabet by the West Syrian Patriarch Ignatius, surnamed Badhar Zākhé, son of Wahīb. In Garshūni.

... **ܐܠܦ ܒܝܬ ܕܐܠܦ ܕܐܠܦ ܕܐܠܦ ܕܐܠܦ**  
**ܕܐܠܦ ܕܐܠܦ ܕܐܠܦ ܕܐܠܦ ܕܐܠܦ**

No date. Minute West Syrian script of about A.D. 1650. Thirty-three lines to the page. Headings in red. Most of fol. 39a and part of fol. 39b are in Arabic characters. Ff. 35-38 are by a later hand, with fewer lines. Ff. 30a and 31a contain round circles in which are placed the different hierarchies of the angels and the waters, winds and earth. Fol. 43a is by a later hand.

## G

Ff. 44-53: The often recurring maimra of Barhebræus, in the twelve-syllable metre, on the divine wisdom.

No date. Bold and not very handsome West Syrian hand of about A.D. 1700. Seventeen lines to the page. Headings in red.

## H

Ff. 54-55: A canticle (**ܡܕܝܢܬܐ**) in honour of the Virgin and her child. In Garshūni, with a couplet in Syriac.

Headed: **ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ**

Same hand as above under G.

## I

Ff. 56b-64a: The ritual of the benediction of the water in the West Syrian Church.

... **ܠܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ**  
**ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ**

Dated in the Arabic colophon 2091 of the Greeks and A.D. 1780:

کمل علی يد الحقیر شماس ابراهیم ابن شماس خدر ابن  
قسیس ابراهیم السریانی المقرای سنة ٢٠٩١ و ١٧٨٠  
مسیحیة.

Bold and neat West Syrian hand. Profusely rubricated. Nineteen lines to the page.



J

Ff. 66-73: A commentary on the work of creation. Incomplete at the beginning and at the end. In Garshūni. Clear West Syrian hand of about 1750. Twenty-seven lines to the page.

K

Ff. 74-87: Part of the work of Pseudo-Clement, dealing with the creation of man, the functions of the angels and the history of the Jews. Incomplete at the beginning and at the end. In Garshūni.

No date. Negligent West Syrian hand of about 1800.

Rubricated. Wrongly headed by an owner **ܡܕܢ ܡܕܗܐܝܬܐ ܕܠܗܘܬܐ**, "from the Cave of Treasures."

L

Ff. 88-92: An exhortation to the *ordinandi*. In Garshūni. Incomplete at the beginning.

M

Ff. 92a-95b: The ritual of the ordination of the priests and deacons, according to the arrangement of Dioscorus, a West Syrian bishop of Gazarta.

... ܡܕܢ ܡܕܗܐܝܬܐ ܕܠܗܘܬܐ  
ܡܕܢ ܡܕܗܐܝܬܐ ܕܠܗܘܬܐ ... ܡܕܢ ܡܕܗܐܝܬܐ ܕܠܗܘܬܐ  
ܡܕܢ ܡܕܗܐܝܬܐ ܕܠܗܘܬܐ ... ܡܕܢ ܡܕܗܐܝܬܐ ܕܠܗܘܬܐ

Incomplete at the end. Clear and bold West Syrian hand of about A.D. 1800. Rubricated. Nineteen lines to the page.

N

Ff. 96-103 are blank. Ff. 104a-111b: Ethical and pious advices of a philosopher. In Arabic. Incomplete at the beginning.

Every section is introduced by **يا بني**, "O my son." The speaker is a philosopher, and his son is Theo (ثاوون, fol. 105). A large section deals with the soul and the sun.

No date. A negligent Naskhi hand of about A.D. 1780. No rubrications.

O

Fol. 112 contains an historical note in Garshūni on the building of the town of Mosul in the fourth year of the Caliphate of 'Umar b. Khaṭṭāb.

P

Ff. 113a-117a: An anonymous sermon for the third Sunday in Lent. In Arabic.

... موعظة تقال في احد الثالث من الصوم المقدس.

Q

Ff. 117b-120a: An extract from the medical work entitled<sup>1</sup>:

كتاب الارشاد في اصلاح الانفراد للاجساد

The work is in Garshūni, and contains the forty-sixth chapter "on the pulse."

West Syrian hand of about 1780. Twenty-four lines to the page.

R

Ff. 120b-121a: A poetical piece on how to attend a wedding. In Arabic. Fol. 121b contains an Arabic note headed **باب عمل نار**, by the deacon 'Abd al-Wāḥid.

<sup>1</sup> The author's name is not given but he is **ابو المكارم** **هبة الله بن جعي الاسرائيلي**, the physician of Ṣalāḥ ad-Dīn (Saladin), A.D. 1171-1193. The title of the work is generally given as **الارشاد لمصالح الانفس والاجساد** (cf. Brockelmann's *Ges. d. Arab. Lit.*, i, 489).



















Written in a careless West Syrian hand. Twenty-four lines to the page. No rubrications.

## D

Ff. 54b-56 : Scribbles by a modern owner called 'Abdallah b. Ṣaqla (صقلا), and some early chronological, astronomical and medical notes from various works.

## Mingana 97

213 x 157 mm. 168 leaves, twenty lines to the page.

A miscellaneous collection of prayers and writings of the Fathers of the West Syrian Church.

## A

Ff. 1-14a: Prayers (mostly *'itré*, *sidré* and *promions*) that are learnt by heart by a newly ordained priest.

## B

Ff. 14a-22a: Various prayers to be recited on different occasions.

محمداً وبقية الأئمة ورتب رتب.

## C

Ff. 22a-24a: Prayers to be recited at the end of some Church services.

بِقَوْلِهِمْ لَعْنَةُ اللَّهِ.

## 13

Ff. 24a-41a : Various ceremonies connected with the Liturgy of the West Syrian Church and the prayers to be recited by the priest at each ceremony : ܩܕܝܫܐ ܕܡܫܝܚܐ . . .

## E

Ff. 41b-83b: A maimra in the twelve-syllable metre by Jacob of Serug on the chariot seen by the prophet Ezekiel.

... مدامدا! ہمّ مدب محفوی اصف  
جلمیہ ہنہ، جلا مدمحدا اب ہسرا  
سرمدیا۔

It is stated at the end that the maimra contains 1396 *pethghāmē*.

## F

Ff. 84a-89b: A maimra in the seven-syllable metre by Isaac of Nineveh, containing various advices on spirituality.

مذاہد: مہر... احزاب: مہر  
مہر: مہر...

Ff. 89b-93a contain another maimra by the same Isaac of Nineveh on quiet, solitude and love.

**G**

Ff. 93a-96b: A maimra by St. Ephrem on quiet and on the path of righteousness.

... ہمارے مذہب (فریم) مدللہ مادہ  
 کا ۵۵ ویں باب حکم دلا کہ اس پر ہمارے

## H

Ff. 97a-108b: A maimra in the seven-syllable metre by Isaac, the disciple of Zenobius, who was himself the disciple of St. Ephrem, on the perfection of the monks.

[illegible]

Begins : الحمد لله

# I

Ff. 109a-123a: A maimra by the same Isaac, disciple of Zenobius, on monks, ascetics and solitaires.











The colophon (ff. 116b-117a) informs us that the MS. was written at Mosul on the 3rd of June in 2196 of the Greeks (A.D. 1885) by the deacon Matthew, son of Paul, in the time of Peter III, the West Syrian Patriarch of Antioch (a native of Mosul); and of Behnam, Metropolitan of Mosul; and of Elias, bishop of the monastery of St. Matthew (Sheikh Matti). The copyist adds that in that year Archbishop Behnam returned from Constantinople, where he had gone to fight for the cause of the West Syrian churches, which had been seized by force by the "Frankish Papists," i.e. French missionaries, who were helped by the French Government.

ماهی آبیلا : ماهی : مصحف حرمان : بحار : حبه  
مخازن : مصلح : حق : الکرمه : حبه : المصلح

Every strophe begins with a *Pé* and ends with a *Pé*.

Ff. 117b-118b: Another metrical letter by the same Jacob bar Shikko, addressed to

Rabban Abu Ṭāhir Ṣā'id, known as Tāj ad-Daulah, son of Thomas, of Baghdad.

اسماء اسماء : ملكه حب : ملكه : محفوت حرمنا  
حما : حب احده لهما : زاجر : محمل : الى الله  
حب الامم : محبهم :

Every strophe begins with a *Tāw* and ends with a *Tāw*.

... اسقلا : دقا اا انا مامما  
امر هتا : اام ماما ... : اام  
لاام : اما مام امم : ام

Ff. 136b-138b : Four maimré, two by Ephrem and two by Jacob of Serug on the sacrifice of the Jews and the Armenians.

Ff. 139a-145b: Mnemonic tables, giving the first words of the *Kālē* and *Siblātha*, in the office of the West Syrian Church.

Fol. 145: Explanation of each of the ecclesiastical vestments of the priests and the altar.

Written in a clear and neat West Syrian hand. Fully rubricated. Fairly broad margins. For date see above under A, and cf. ff. 118*b* and 136*a*.

216 x 162 mm. 108 leaves, twenty-two lines to the page.



## A

Ff. 1-103: The encyclopædic work of Barhebræus, called *Commerce of Commerces*.

ܡܠܟܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

The work is divided into three parts, subdivided into kephalia: Ff. 4a-45b: Logic; ff. 46a-73a: Natural History (ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ); ff. 73a-103a: Philosophy and Theology.

Dated Sunday, 5th of June, 2193 of the Greeks, and A.D. 1882, and written at Mosul by the deacon Matthew, son of Paul, in the time of the West Syrian Patriarch Peter III (a native of Mosul); and of Behnam, Metropolitan of Mosul; and of Elias, bishop of the monastery of St. Matthew (Sheikh Matti) in the mountain of Alfāf.

## B

Ff. 104-107a: A maimra by Jacob of Serug on asceticism.

ܡܡܠܟܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

The maimra seems to be written by another hand and added to the above work by the binder.

Written in a clear and neat West Syrian hand. Rubricated. Fairly broad margins.

On fol. 108a the copyist speaks in a Garshūni note of the floods caused by the river Tigris in A.D. 1884, and of the terrible famine that had occurred in North Mesopotamia four years previously.

## Mingana 102

148 × 115 mm. 265 leaves, twenty lines to the page.

The Service-Book of the East Syrian Church.

## A

Ff. 1-111: The Psalter, arranged for the use of Church services.

ܡܠܟܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

## B

Ff. 112a-130b: The Nocturns.

ܡܠܟܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

## C

Ff. 131a-180: The prayers of the ferial days. Ff. 169a-180a contain special prayers for Wednesday.

## D

Ff. 181a-195b: The *Basāliké*, the *Tishbhātha* and the Matins.

## E

Ff. 195b-237a: The Service-Book, entitled: ܡܠܟܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

## F

Ff. 237a-242a: Special prayers composed: (a) by Rabban Abraham Slokhāya (ܡܠܟܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ) in 1837 of the Greeks (A.D. 1526); (b) by 'Abdisho' of Gazarta (ܡܠܟܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ); (c) by Gabriel, the nephew of the above, who wrote in 1910 of the Greeks (A.D. 1599) in the monastery of St. Eugenius: ܡܠܟܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ; (d) by Elijah, Metropolitan of Nisibin.

## G

Ff. 242a-252b: The order of prayers called ܡܠܟܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

## H

Ff. 252b-264b: The prayers for the dead and the *Madhrāshé* of the whole week.

ܡܠܟܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ



No date. Written in a clear and neat East Syrian hand of about A.D. 1830. On fol. 195<sup>b</sup> the copyist's name is given as Michael. On fol. 265<sup>a</sup> is a note of ownership in Arabic by the priest Michael Romanus of Alkosh, dated April, 1837. On the fly-leaf of the end another Arabic note informs us that snow fell in Urmiah (Persia) in the month of April, and covered the earth. Profusely rubricated. Many leaves seem to have been written by another contemporary hand.

## Mingana 103

243 x 163 mm. 203 leaves, generally from thirty-three to thirty-seven lines to the page.

The New Testament according to the Peshitta Version, as follows :

Ff. 1-32*a*: Matthew, divided into twenty-two chapters; ff. 32*a*-51*b*: Mark, divided into thirteen chapters; ff. 51*b*-84*b*: Luke, divided into twenty-three chapters; ff. 84*b*-108*a*: John, divided into twenty chapters.

At the end of the four Gospels is the following note :

[illegible]

Ff. 108a-135b: Acts, divided into twenty-five chapters; ff. 135b-138a: The Epistle of James; ff. 138a-141a: The Epistle of Peter; ff. 141a-143b: The Epistle of John, after which is the colophon:

علم الحركات والاداءات  
الاداءات.

The Catholic Epistles have no special chapter-numbers of their own, but follow in their numbering the chapters of the Book of the Acts, which has thus acquired thirty-one chapters.

Ff. 143b-203: Pauline Epistles as follows:

Ff. 143*b*-154*a*: Romans; ff. 154*a*-164*b*: 1 Corinthians; ff. 164*b*-171*b*: 2 Corinthians; ff. 171*b*-175*a*: Galatians; ff. 175*a*-179*a*: Ephesians; ff. 179*a*-181*a*: Philippians; ff. 181*b*-183*b*: Colossians; ff. 184*a*-186*a*: 1 Thessalonians; ff. 186*a*-187*a*: 2 Thessalonians; ff. 187*b*-190*a*: 1 Timothy; ff. 190*a*-192*a*: 2 Timothy; ff. 192*a*-193*b*: Titus; ff. 193*b*-194*a*: Philemon; ff. 194*a*-203*a*: Hebrews.

In chapter-numbering all the Pauline Epistles are counted as one, and have fifty-five chapters in all. Another numbering embraces all the New Testament as a whole with 165 chapters, written on the margins in alphabetical numbers.

The first five and the last four leaves are supplied by a sixteenth-century hand.

No date. Written on a fairly thick vellum in old East Syrian Estrangela characters of about A.D. 790. Full sets of *puḥḥāmés* of an early type. Broad margins when undamaged. Legible throughout. Some letters that had become somewhat dim have been blackened by the sixteenth-century hand which renovated the MS. All headings in red.

The renovator of the MS., who has probably supplied also the first five and the last four leaves, gives his name on fol. 203<sup>b</sup> as the priest 'Abdīsho'. At that period the MS. was acquired, according to the colophon of fol. 203<sup>b</sup>, by the deacon Aiwaz (ܐܝܘܙ), son of Rashsho (ܪܫܫܐ), from the village of Huwausan (ܠܗܘܐܫܐܢ) in the country of Arné of Panyan-shīyé (ܦܢܝܢܫܝܝܐ, ܦܢܝܢ).

## Mingana 104

124 x 88 mm. 63 leaves, ten lines to the page.

Early grammatical treatises, as follows :



A

Ff. 1-26a : A treatise in form of a letter by Jacob of Edessa to Giwargi (George), bishop of Serug, on the merits of the grammatical art, on punctuation, and on the words that are wrongly spelt or read.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 وَصَلِّ وَسَلِّمْ عَلٰى اَبْنِ اَبِي اَرْثَرٍ

## B

Ff. 26a-46b: A Syriac grammar by the above Jacob of Edessa.

The work is divided into an introduction and five kephalia. The introduction is headed

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## C

**Ff. 46b-61b:** A Syriac Grammar, treating mostly of punctuation, by the deacon Thomas, an early author who appears to have belonged to the School of Edessa, and to have lived in the fifth or sixth century. Headed: **sol**

**عمدة، بقرا، واما محمد بن محمد.**

Thomas first names the logical accents. Then come the following headings: (a) Logic

عَمَلُهُ : أَحْبَبَ مَدَامًا فَلَا سَمَّ مَدَامًا حَتَّى

مقدونيه، بقرا، ميسل (b); (fol. 47b); ميسل

أهـ: وحقاً، عقدها، إلهاماً، in which the author gives the name of the system of punctuation of the Greeks according to St. Epiphanius; (c) إلهاماً، عقدها، إلهاماً،

محمدا (الحق) من محمد

## D

Fol. 62a : An anonymous grammatical note on masculine and feminine genders.

## E

Ff. 62b-63a : The explanation in Arabic of all the technical terms of prayers used in the Office-Books and the Service-Books of the West Syrian Church. They are modern notes added by an owner.

No date. Written in a bold and clear West Syrian hand of about A.D. 1840. Headings in red. An Arabic inscription on the fly-leaf at the beginning says that the MS. belonged to a certain monk Thomas.

## Mingana 105

315 x 212 mm. 263 leaves of double columns, generally from thirty to forty lines to the column.

The four Gospels according to the Harklean Version, with a commentary, and some other treatises as follows :

**A**

Ff. 1-6b: The ten Canons of Eusebius of Caesarea.

## B

Ff. 7a-12a: The indications of the Lessons taken from the Gospels and read in the West Syrian Church. Headed:

فہرست مضامین: ۱۰۱-۱۰۲

## C

**Ff. 12b-22a:** A Christological treatise, by Jacob of Edessa (see below), containing the Messianic symbols and prophecies in the Old Testament, and the sayings of the Fathers to prove the Monophysite view of the Incarnation. The treatise contains also historical notes on all the Prophets and the Church Fathers, who







## K

Ff. 34b-37a: A treatise by Dionysius Baršalibi containing an introduction to the four Gospels.

... .  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ

The treatise is divided into twenty kephalia.

## L

Ff. 37b-39b: The peculiarities (ܡܬܢܐ) of the Gospel of Matthew (sixty in number), the miracles of Christ (twenty-five in number) narrated in it, the parables (twenty-five in number), the Biblical quotations (thirty-six in number) and the kephalia (seventy in number), found in it.

## M

Ff. 39b-40b: (a) The prayer of Philoxenus to be recited before the reading of the Gospels. (b) A treatise on the differences of the genealogies of Christ in Matthew and in Luke. (c) Another treatise on the same subject, by Severus of Antioch.

## N

Ff. 41a-208b: The four Gospels according to the Harklean Version, accompanied by a commentary.

The Gospels are written in the first column in thick and bold script, and the commentary is in a much thinner script on the margins. The commentary contains useful quotations from all Fathers of the Church, Eastern and Western, including early Fathers, such as Ignatius of Antioch, Clement of Alexandria, Hippolytus of Rome and others.

On the margins and at the bottom of the pages are the Ammonian sections, the Eusebian Canons and a complete harmony of the

Gospels. Each Gospel is preceded by a long introductory treatise containing what has been said above under L for Matthew, and the history of the Gospel and of the evangelist who wrote it as that found above under K. The order is:

Matthew: ff. 41a-87a; Mark: ff. 87b-118a; Luke: ff. 118b-168b; John: 169a-208b.

## O

Ff. 209a-215a: The Harklean Passion harmony.

ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ

At the end occurs the important statement that the Gospel harmony was made by Rabban Daniel from the village of Bāṭīn, near Ḥarrān, and by his disciple Isaac.

ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ

## P

Ff. 215b-217a: A homily on the crucifixion and burial of our Lord, by Epiphanius, bishop of Cyprus.

ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ

## Q

Fol. 217: A Harklean Gospel harmony for Maundy Thursday.

ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ  
 ܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ ܕܡܬܢܐ



















The work proceeds by way of questions and answers, the words used in this connection being **ܡܥܠܐ** and **ܡܥܬܐ**: it embraces nearly all the points of Christian dogma.

The subscription is : **ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ**

## P

Ff. 249b-253a : Another treatise in form of questions and answers on theological and Biblical subjects, said to be excerpted from the "*Scholion*," probably the "Book of Scholion" of Theodore bar Kōni.

Headed : **ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ**

The subscription is simply : **ܡܠܟܐ ܡܥܬܐ**

## Q

Ff. 253a-263b : Another series of riddles of a theological and Biblical character, with their solution.

Headed : **ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ**

The work is anonymous, and proceeds by **ܡܥܠܐ** and **ܡܥܬܐ**

The subscription is : **ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ**

## R

Ff. 264a-271a : Another glossary containing the explanation of some Greek words used in Syriac. Entitled at the end : "Explanation of Words."

Headed : **ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ**

The copyist informs us (fol. 271a) that the MS. from which he was transcribing was incomplete at the end : **ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ**  
**ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ** ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ  
**ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ** ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ  
**ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ** ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ  
**ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ** ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ ܡܠܟܐ ܡܥܠܐ ܡܥܬܐ

Dated (fol. 272b) Thursday, 1861 of the Greeks (A.D. 1550). A leaf is missing at

the end, which contained the name of the copyist.

Written in a clear but negligent East Syrian hand. Profusely rubricated. Headings in red, but the red ink has begun to fade in many places.

## Mingana 109

218 × 153 mm. 126 leaves, eighteen lines to the page.

## A

Ff. 1-121b : The work entitled **ܩܠܝܕ ܒܐܝܬ ܩܕܝܫܐ** on the duties of the confessor according to the Roman Church. In Garshūni.

Neither the writer nor the translator are mentioned. The former, however, was the Jesuit Louis Dupont who died in 1624, and the latter another Jesuit, Pierre Fromage, who died in 1740.

Headed : **ܩܠܝܕ ܒܐܝܬ ܩܕܝܫܐ**

**ܩܠܝܕ ܒܐܝܬ ܩܕܝܫܐ ܩܠܝܕ ܒܐܝܬ ܩܕܝܫܐ**

Dated (fol. 122a) in Arabic, Saturday, A.D. 1793, and written in the village of Alkosh, north of Mosul, by the priest George (ܩܘܪܕܝܫ), son of the priest Yāko Yūhāna (ܝܐܩܘܐ ܝܘܚܢܢܐ).

See also Mingana 110 and Mingana 111.

Written in a clear and bold East Syrian hand. Fully vowelled. Red headings. Broad margins.

## B

Ff. 122b-123a ; 125b-126a : A prayer for the exorcism of the demons. In Garshūni. Probably translated from Latin.

The heading is in Syriac : **ܩܠܝܕ ܒܐܝܬ ܩܕܝܫܐ**

**ܩܠܝܕ ܒܐܝܬ ܩܕܝܫܐ**

Written in a thinner East Syrian hand of about A.D. 1800.

## C

Ff. 124a-125a : Acts of virtues, probably translated from Latin. In Garshūni.



ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ  
ܦܬܬܐ ܕܠܥܡܝܢܐ ܕܠܥܡܝܢܐ.

Bold East Syrian hand. Headings in red. The date seems to be later than that of the above *Kalā'id* under A.

The book evidently belonged to an East Syrian Uniat or Chaldean.

#### Mingana 110

220 × 155 mm. 106 leaves, eighteen lines to the page.

#### A

Ff. 1-86a: A work on the necessity of the devotion to Mary, entitled: *The Book of the Beloved Mary*. In Garshūni.

ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ  
ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ  
ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ.

The work is translated from Latin or from another European language for the use of the East Syrian Uniat or Chaldeans. There is no author's nor translator's name.

The work is divided into seventeen fašls, of which there is an index on ff. 1-2a. A leaf is missing between ff. 3-4.

#### B

Ff. 88a-90b: An anecdote drawn from Church history. In Garshūni.

ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ

#### C

Ff. 91a-94a: A homily on the Virgin in rhymed prose attributed by the copyist to a Syrian Father. In Garshūni.

Headed in Syriac: ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ  
ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ

Begins: ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ  
ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ.

#### D

Ff. 97a-101a: A treatise on the scapular of the Virgin and the indulgences that it confers. In Syriac.

ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ  
ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ.

#### E

Ff. 101a-103a: A treatise on the plenary indulgences of the whole year. In Syriac.

ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ

#### F

Fol. 105a: A prayer by Pope Xystus bearing an indulgence of 1011 days. In Garshūni.

Written by a later hand.

#### G

Fol. 106a contains, by a still later hand, the *Pater Noster*, the *Ave Maria*, and the *Gloria Patri*, in the Latin language, but in Syriac characters.

ܐܘܬܪܐ ܕܥܪܡܐ ܕܠܥܡܝܢܐ

As the Latin pronunciation is that used in Italy, it follows that the one who wrote it must have lived in the time of the Italian Dominican Mission to Mosul, and not in the time of the French Dominican Mission.

Dated (fol. 85a), in colophons written in Syriac and in Garshūni, 20th December, A.D. 1794 and 2105 of the Greeks, and copied at Alqosh by the priest George, son of the priest Yāko<sup>1</sup> (ܝܐܩܐ), son of the deacon Dūsho (ܕܘܫܐ), son of Mizza (ܡܝܙܐ), of the family of Yūhāna (ܝܘܗܢܐ).

See Mingana 108 and Mingana 111.

In a Syriac inscription (fol. 85b), the copyist

<sup>1</sup> A corruption of ܡܡܝܐ in the East Syrian pronunciation.



























Written at Mosul by the deacon Matthew, son of Paul, on the 13th September, A.D. 1919, in the time of the West Syrian Patriarch Elias Shākir III of Mardin; and of Severus Barṣaum, Metropolitan of Syria and Phœnicia; and of Athanasius Thomas, Metropolitan of Mosul.

Copied from an old MS. of the fourteenth century originally belonging to the monastery of St. Behnam, south-east of Mosul (p. 312).

Bold and handsome West Syrian hand. Rubricated. Broad margins.

### Mingana 119

181 × 123 mm. 278 leaves, from nineteen to twenty-two lines to the page.

A commentary on the Gospel lessons of the West Syrian Church. In Garshūni, but many headings and some quotations in Syriac.

The lessons extend from the first Sunday in Lent to the Advent Sunday, and there are altogether sixty-six lessons. A few leaves are missing at the end, and two others between ff. 8-9.

Headed: *ܡܨܝܪ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ* . . .

*ܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ*.

The work is very useful, and contains extensive quotations from the Fathers of the Church. Long quotations are very frequently found from John Chrysostom, Severus of Antioch, Cyril of Alexandria, Gregory Nyssen, Gregory Nazianzen, Basil of Cæsarea, St. Ephrem, Philoxenus, and others. We will indicate here the quotations from earlier or less-known Fathers:—

*Eusebius of Cæsarea*: on Luke, ff. 76a, 77b, 79b, 83a, 85b, 86b, 93b, 94a, 98a; on John, ff. 185a; on Matthew, fol. 194a.

*Titus of Bostra*: on Luke, ff. 87a, 89a, 90b, 91b, 92b, 93b, 100b, 102a, 107a, 107b, 110b, 113a, 136a, 137a, 137b, 138a, 138b.

*Clement of Alexandria*: on Matthew, ff. 4a and 4b, 8a; on John, ff. 146a-147a, 150b.

*Mārūtha of Tegrit*: on Matthew, fol. 238b.

*Simon the Recluse*: on Matthew, fol. 27b.

*ܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ* (called the disciple of the Apostle): on John, fol. 184b.

*Epiphanius of Cyprus*: on Matthew, ff. 33a, 56b; on Luke, ff. 84.

*Athanasius*: on Matthew, fol. 59a; on John, fol. 147a.

*Isidora* (priest of Melitene): on Matthew, fol. 246b.

*Timothy* (Patriarch of Alexandria): on Mark, fol. 70b.

*Cyril of Jerusalem*: on Mark, fol. 71a.

*Didymus of Alexandria*: on John, fol. 149b.

The final chapter is devoted to a commentary on the Lord's Prayer.

No date. Written in a clear West Syrian hand of about A.D. 1600. Well rubricated. All headings and beginnings of quotations in red.

### Mingana 120

168 × 114 mm. 124 leaves, nineteen lines to the page.

The grammatical work of John bar Zu'bi.

*ܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ*.

The work is incomplete at the beginning and at the end, and many leaves, especially towards the beginning, have been misplaced by the Western binder. Many leaves are also missing here and there in the body of the work.

Ff. 123-124 are only fragmentary.

The work exhibits some variants when compared with MSS. of a later date, such as Mingana 94.

No date. Written in an old and bold East Syrian hand of about A.D. 1250, and the MS. is thus more or less contemporary with the author. Headings and all important words in red. A few words have begun to fade slightly here and there.



























ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ.

In some other MSS. it is the Apostle Matthew and not Matthias.

## H

Ff. 82a-125a: A discourse by Cyriacus, bishop of Bahnasā, in honour of the Virgin Mary, and on the pains suffered by her on the day of the crucifixion of her Son, and when she did not find him in His tomb.

It is stated at the end that the historical part in it dealing with Pontius Pilate was written in Jerusalem by Gamaliel and Nicodemus (fol. 124b). I edited and translated this treatise in vol. ii of my *Woodbrooke Studies*.

ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ.

## I

Ff. 125a-126b: A miracle of the Virgin performed on an only son of a poor woman.

Headed: ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ.

## J

Ff. 126b-136b: The story of the monkey and the tortoise.

ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ.

The story is taken from the book of *Kalīlah wa-Dimnah*, or the Indian Fables, according to the well-known translation of Ibn al-Mukāffa.

## K

Ff. 136b-181b: The *Martyrdom of Pilate*, according to the treatise written by Cyriacus, bishop of Bahnasā, and drawn from the work of Gamaliel and Horus, who, together with Joseph of Arimathæa and Nicodemus, witnessed the passion and the crucifixion of Christ and the crucifixion of Pilate. I edited and translated the document in vol. ii of my *Woodbrooke Studies*.

ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ.

## L

Ff. 182b-184a: The order of the consecration of the oil of confirmation used in baptism, according to the West Syrian Church.

ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ.

Ff. 34-181 (or the bulk of the MS.) are written by one hand, which is that of the priest Joseph, who finished the MS. on a Friday, 13th of October, 1994, of the Greeks (A.D. 1683), in the time of the West Syrian Patriarch 'Abd al-Masīḥ (ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ); and of Mar Basil Yalda (ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ), the Maphrian of the East; and of Mar Gregory Simon (ܡܕܝܢܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ), the bishop of Jerusalem.

Clear and neat West Syrian hand. Profusely rubricated. Broad margins.



Mingana 128

232 × 164 mm. 68 leaves, nineteen lines to the page.  
Service-Book of the East Syrian Church.

A

Ff. 1b-23b : The rite of the consecration of the altar without oil (holy chrism).

ܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ  
ܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ

Ff. 1b-2a contain a list of the accidents which necessitate the consecration of the altar with or without oil (holy chrism).

B

Ff. 23b-28b : The order of the renovation of the holy leaven on Maunday Thursday.

ܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ

C

Ff. 29a-54b : The ritual of the holy baptism, composed by the Patriarch Isho'Yahb of Adiabene, and commented upon afterwards by the Patriarch Elijah.

ܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ  
ܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ  
ܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ

On ff. 33b-35a a long *Kārūzūtha* is attributed to Theodore of Mopsuestia. Another *Kārūzūtha* on ff. 35b-37b is ascribed to Barṣauma, Metropolitan of Nisibin.

D

Ff. 55a-64b : The order of penitence, composed by the above Patriarch Isho'Yahb of Adiabene.

ܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ  
ܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ

On fol. 63 is another penitential *siām-īdha* (ܡܕܝܢܐ) by the Patriarch Aba I.

E

Ff. 64b-67a : Various liturgical prayers : (a) Over a woman that comes to church and asks for a prayer. (b) Over a bride that comes to church after forty days. (c) Over a mother and her child who come to church forty days after the birth of the child. (d) Over new vestments.

Dated Saturday, 15th of March, 2186, of the Greeks (A.D. 1875), and written in the village of Ashītha in the district of Ṭiāré (ܬܝܪܐ), near the Church of St. George, by the priest Dinḥa, son of Yaunān, son of Abraham, son of Yaunān, in the time of the East Syrian Patriarch Mar Shim'un (Simon).

Written in a clear and bold East Syrian hand. Profusely rubricated. Broad margins. Ornamental patterns.

Mingana 129

220 × 160 mm. 126 leaves, seventeen lines to the page.

The *Sūghiyātha* and a few other liturgical prayers of the East Syrian Church.

A

Ff. 1-117a : All the *Sūghiyātha* arranged according to the order of the festivities of the Church. They are generally anonymous, but the following writers are mentioned by name for some of them :

The priest 'Aṭāya<sup>1</sup> bar Ateli (ܐܬܝܐ ܒܪ ܐܬܝܠܝ) on ff. 11a, 17a, 18b, 20a, 60a, 65b, 67b, 85b.

St. Mary, niece of Abraham Ḳindōnāya (ܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ ܕܡܕܝܢܐ) on fol. 23b.

<sup>1</sup> Or 'Aṭṭyyah.



The priest Cyriacus Dirgnāya (i.e. from the village of Dirgan), ܕܝܪܓܢܐ ܕܥܝܪܝܐܩܝܫܐ, on fol. 61a.

The priest George of Alḳosh (ܥܝܪܝܐܩܝܫܐ) on fol. 74b and fol. 110a.

The priest Abel from the village of Shākh, in the district of Jazīrah (ܫܚܐ ܕܝܒܝܬ ܐܒܝܠ), on fol. 76b.

Joseph, Metropolitan of Gazarta (Jazīrah), ܝܫܥܝܐ ܡܬܪܫܐܢܐ ܕܓܝܪܬܐ, on fol. 79a.

The priest Abraham of Ashītha, the father of the copyist; and he composed it in 2149 (A.D. 1838), ܐܒܪܗܡ ܕܐܫܝܬܐ ܐܬܝܠܕ ܕܝܡܝܢܐ, on fol. 101b.

Khāmīs bar Ḳardāḥē (ܚܕܝܬܐ ܕܝܠܕܐܝܬܐ). The *Sūghītha* is in Syriac and in ancient Turkish, which the MS. calls Mongolish (ܡܘܢܓܝܠܝܬܐ).

## B

Ff. 118b-123a: Two *Turgāmē*: one is anonymous and on St. George, and the other is by the priest Israel of Alḳosh welcoming the Patriarch Elijah.

ܐܝܠܝܐ ܕܝܠܕܐܝܬܐ ܕܝܠܕܐܝܬܐ ܕܝܠܕܐܝܬܐ  
ܕܝܠܕܐܝܬܐ ܕܝܠܕܐܝܬܐ ܕܝܠܕܐܝܬܐ

## C

Ff. 123a-125b: The liturgical prayers found in Mingana 128 (E), ff. 64-67a (q.v.).

Dated Friday, 5th August, 2166, of the Greeks (A.D. 1855), and written in the village of Ashītha, near the Church of St. George, in the time of the East Syrian Patriarch Mar Shim'ūn (Simon), by the deacon Yaunān, son of the priest Abraham, son of Yaunān, son of

Abraham of Ashītha (fol. 117), who copied it for the priest Moses (ܡܘܨܝܐ), son of Nisān (ܢܝܫܐܢ), of the village of Halmūn (ܠܡܘܢ), and for the Church of St. Shamūni and her children (ܫܡܘܢܝܐ ܕܝܠܕܐܝܬܐ) of the same village (fol. 126a).

Clear and bold East Syrian hand. Profusely rubricated. Fairly broad margins. On the back of the fly-leaf at the end are two prayers by a later and negligent hand on the benediction of the food (ܕܝܠܕܐܝܬܐ ܕܝܠܕܐܝܬܐ) and on the benediction of the corn.

## Mingana 130

228 × 157 mm. 223 leaves, nineteen lines to the page.

## A

Ff. 1-42: The '*Unītha*', written in an artificial style, of Gabriel, Metropolitan of Mosul, while still a monk in the monastery of Mar Sabrīsho' of Baith Ḳōḳa.

Ff. 38b-42a contain the explanation of the difficult words found in the text.

## B

Ff. 42b-98b: The '*Uniyātha* on prayer and penitence, by Khāmīs bar Ḳardāḥē.

## C

Ff. 98b-106b: An '*Unītha* on prayer by Warda, but some say by Ḥakīm of Baith Ḳāsha.

ܐܝܠܝܐ ܕܝܠܕܐܝܬܐ ܕܝܠܕܐܝܬܐ ܕܝܠܕܐܝܬܐ  
ܕܝܠܕܐܝܬܐ ܕܝܠܕܐܝܬܐ ܕܝܠܕܐܝܬܐ

Begins: ܠܐ ܕܝܠܕܐܝܬܐ ܕܝܠܕܐܝܬܐ

## D

Ff. 107a-140a: The '*Uniyātha* on festivals by Khāmīs bar Ḳardāḥē.











































## Mingana 142

164 × 114 mm. 61 leaves, nineteen lines to the page.

## A

Ff. 1-45: The last four sections of a Garshūni work that deals mostly with Confession and Communion. The first two sections are missing, and the MS. is incomplete at the beginning. The last (or the sixth) section begins (fol. 37a):

ܐܢܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ  
ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ  
ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ

The work is full of quotations from the Egyptian Fathers of the desert and from the Monophysite and other saints.

On fol. 37b mention is made of a discourse of Athanasius of Alexandria on the sanctions of the law, which had been translated from Coptic into Arabic by Bishop Marcus of Saba.

ܐܢܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ  
ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ  
ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ

## B

Ff. 45b-47b are blank. Ff. 48a-61b contain a rather strange work dealing mostly with the true miracles performed by God and those performed by others. In Garshūni.

A great deal is said in the work about amulets, and many apocryphal quotations are found in it from Aristotle. Mention also is made of the god ܡܪܝܢ, who was worshipped till the arrival of the Christ. On fol. 59a it is said that Zoroaster (ܙܪܘܐܨܬܐ) said to his disciple: "Anyone who does not eat my body and drink my blood, and mix with me and I with him, will have no salvation."

The MS. is incomplete at the end.

No date. Written in a clear but somewhat negligent West Syrian hand of about A.D. 1690. Headings in red.

## Mingana 143

228 × 170 mm. 114 leaves, twenty lines to the page.

The work entitled *The Chariot of Mysteries*, by Basil, or the Maphrian Shim'un (Simon) aṭ-Ṭurāni. In Garshūni.

ܐܢܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ  
ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ  
ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ

The work is divided into an introduction (ܐܠܗܐ) and eight maḳālahs, subdivided into faṣls.

Dated (ff. 21 and 114b, etc.) February, A.D. 1893, and written in the time of Ignatius Peter III, the West Syrian Patriarch of Antioch, residing in the monastery of Za'farān; and of Cyril Elias, bishop of the monastery of Shaikh Matti (St. Matthew); by the priest Sulaimān, son of George Baḥḥo, whose origin was from the village of Kūb (ܡܡܝܬ). The copyist's mother was called Nāzi, daughter of Isaac.

Written in a clear West Syrian hand. Profusely rubricated. Headings in red.

## Mingana 144

228 × 170 mm. 130 leaves, twenty lines to the page.

## A

Fol. 1a: A maimra on the divinity of Christ, by St. Ephrem. The maimra has only one Alaph.

ܐܢܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ  
ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ  
ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ ܐܠܗܐ ܕܡܪܝܢ







Mingana 146

213 × 150 mm. 300 leaves, generally from eighteen to twenty-two lines to the page.  
A collection of various treatises put together from different MSS. or written by different hands. In Garshūni.

A

Ff. 1-1a : (a) The beginning of the story of the son of a Jew who had become a Christian. (b) The end (only the colophon) of the story of the Patriarch Joseph. (c) The end of the story of a priest who only said the Mass of the Virgin. All fragmentary.

B

Ff. 1b-11b : The story of the seven sleepers, or of St. Yamlíkha and his companions.  
... مرة القصة مخلصا ...  
... الخرافة ...  
Negligent West Syrian hand of about A.D. 1750. Generally twenty-one lines to the page.

C

Fol. 11b : The beginning of the story of a Persian King and his ten viziers. Incomplete at the end.  
... مرة ملوك الفرس ...  
... الخرافة ...

D

Fol. 12a : A miracle of the Virgin dealing with a bishop.  
... الخرافة ...  
The text of the miracle is complete, but it seems to have been a sequel to a whole treatise on a cognate subject.

E

Ff. 12b-22a : The life of the Abbot Mark of Egypt.  
... مرة انبا مرقس ...

F

Ff. 22a-29b : The life of St. Michael and his sister Sirās from the town of Iconium (مسيون).  
... مرة القصة الملاك ميخائيل ...  
Same handwriting as above under B.

G

Ff. 30a-44 : The story of St. Shamūni and her seven children in the time of the Maccabees.  
... مرة القصة الشاموني ...  
Ff. 30-40 are in the same handwriting as above, and ff. 41-44 are in a bolder hand.

H

Ff. 45-65 : The story of Sindbad the sailor of the *Arabian Nights*. Incomplete at the beginning.  
Ff. 46-52 are supplied by a later hand. Ff. 53b-65 are in a clear West Syrian hand of about A.D. 1700. Eighteen lines to the page. A lacuna between ff. 52-53.  
The beginning of the fourth and fifth journeys is introduced as follows (ff 53a and 57a) :  
... الخرافة ...  
At the end (fol 65a) is the colophon which mentions the name of the copyist, the deacon David, son of Raffo Bennūh :



فصل في حياة من الظالمين في هذه  
;وهو حبيب.

## I

Fol. 65a : A miracle performed by John the Baptist on the occasion of the consecration of his church.

في حياة من الظالمين في هذه  
في حياة من الظالمين.

## J

Ff. 65b-66a : A miracle by St. George.

في حياة من الظالمين في هذه.

## K

Ff. 66a-68b : A story illustrating the obedience to parents, in the person of one Theophilus, who lived under the reign of the Emperor Theodosius.

في حياة من الظالمين في هذه . . .  
في حياة من الظالمين.

## L

Ff. 69a-78a : The life of St. Cyriacus and of his mother Julitta.

في حياة من الظالمين في هذه . . .  
في حياة من الظالمين.

## M

Ff. 78b-93a : The story of St. Behnam, of his sister Sarah, of his forty companions (and of their leader St. Matthew [= Shaikh Matti]) and of their martyrdom at the hand of his father, King Sennacherib.

في حياة من الظالمين في هذه . . .  
في حياة من الظالمين في هذه . . .  
في حياة من الظالمين في هذه . . .  
في حياة من الظالمين في هذه . . .

## N

Ff. 93a-99a : The story of St. Jacob, who was cut in pieces.

في حياة من الظالمين في هذه . . .

## O

Ff. 99a-104a : The story of a miracle performed by St. Elijah al-Asbiti (الإلهي) in the town of al-Asbit.

في حياة من الظالمين في هذه . . .  
في حياة من الظالمين في هذه . . .  
في حياة من الظالمين في هذه . . .

## P

Fol. 104 : The story of a miracle performed by the Virgin in the town of Euphemia.

في حياة من الظالمين في هذه . . .  
في حياة من الظالمين في هذه . . .

## Q

Ff. 105a-110b : The story of the forty martyrs of Sebaste.

في حياة من الظالمين في هذه . . .  
في حياة من الظالمين في هذه . . .  
في حياة من الظالمين في هذه . . .  
في حياة من الظالمين في هذه . . .

## R

Ff. 111a-119a : The story of Job.

في حياة من الظالمين في هذه . . .

## S

Ff. 119b-133a : The history of the Apostle St. Thomas and of his martyrdom in India.

في حياة من الظالمين في هذه . . .  
في حياة من الظالمين في هذه . . .

The final leaves are damaged.







daughter of King Licianus of Megeddon, who evangelised "one thousand thousand and two hundred and thirty thousand men."

... مرة افعاربه احب رماره احب  
احمباريه الصلح الب احب احب الف الف  
مباريه مالحه الف ز...

Same hand as under cc.

ff

Ff. 216a-221a: The history of Arsenius (*Arsānus*), King of Egypt, known as "of the skull."

... مرة افعاربه مالحه مالحه ز است  
الصلح مالحه.

gg

Ff. 221a-226a: The story of the boy whose parents wished to kill.

... مرة الحرب الب الب افعاربه مالحه  
الصلح مالحه.

hh

Ff. 226a-229b: The story of the sparrow, from the *Arabian Nights*.

... مرة الحرب مالحه مالحه مع الحرب  
الصلح مالحه مالحه.

ii

Ff. 229b-233a: The story of a monk who had been calumniated.

... مرة ز است مالحه مالحه.

jj

Ff. 233a-239b: The history of the "man of God" (St. Alexius), son of Euphemianus.

... مرة ز است الله احب افعاربه.

kk

Ff. 239b-244a: The history of St. Tatus, who was martyred in Rome.

... مرة مالحه مالحه مالحه مالحه  
الب الب مالحه مالحه مالحه مالحه.

At the end there is the following colophon by the deacon David, possibly the same man as that who wrote the above treatise under H.

حسنا مالحه مالحه مالحه مالحه مالحه  
... مالحه مالحه مالحه مالحه مالحه.

ll

Ff. 244b-259b: The history of the King Zeno, of his wife Shams al-Munir, and of their daughter Hilaria.

... مرة مالحه مالحه مالحه مالحه مالحه  
الصلح مالحه مالحه مالحه مالحه مالحه.

At the end: مرة مالحه مالحه مالحه مالحه مالحه.

mm

Ff. 259b-275b: The history of St. John, the owner of the Gospel of gold.

... مرة مالحه مالحه مالحه مالحه مالحه  
الصلح مالحه مالحه مالحه مالحه مالحه.

nn

Ff. 276a-284a: The history of St. Dīmet (Domitius), the physician of souls and bodies.

... مرة مالحه مالحه مالحه مالحه مالحه  
الصلح مالحه مالحه مالحه مالحه مالحه.

oo

Fol. 284a: The miracle of John the Baptist, who opened the eyes of the blind.

... مرة مالحه مالحه مالحه مالحه مالحه  
الصلح مالحه مالحه مالحه مالحه مالحه.

pp

Ff. 284b-289b: The history of St. Eugenia, daughter of the King.











E

Ff. 91a-161a : A commentary on the Psalms by Daniel of Tellé, a writer to be distinguished from Daniel of Ṣalah.

... مفعلا انا الحمدات فمفعلا مدلا و بحمر  
 و و انا حبسنا حبسنا و انا مفعلا مدلا  
 سحر و انا مفعلا مدلا و انا مفعلا مدلا  
 و حبسنا لاجل و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا

At the end (fol. 161a) is the subscription :  
 علم انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا

On fol. 161a is a quotation from a letter sent by the priest Daniel to Bishop John concerning the commentary on the Psalms :

مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا

The commentary, which is more of the spiritual than of the literal kind, is written in a fluent and pure style. The author does not seem to have been much affected by the Christological controversies of the fifth century, although he makes frequent mention of " Heretics."

A colophon on fol. 161b informs us that the present MS. was copied from an original preserved in the Church of SS. Sergius and Bacchus in the village of Baith Khudaida (= ẖarakōsh, S.E. of Mosul). That original MS. is dated 25th of September, 2074 of the Greeks (A.D. 1763), and was written by the deacon Ḥabīb, son of Zemargados, of the family of Peter Zarra (?), in the time of the Patriarch Ignatius Gorgis (George), and of the Maphrian Gorgis (George), and of Iwannis

Behnam, bishop of the monastery of St. Behnam.

و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا

The present MS. is dated 8th February, 2210 of the Greeks, and A.D. 1899, and was written at Mosul by the deacon Matthew, son of Paul, in the time of the West Syrian Patriarch Ignatius 'Abd al-Masīḥ; and of Dionysius Behnam, Metropolitan of Mosul; and of Cyril Elias, bishop of the monastery of St. Matthew (Shaikh Matti) in the mountain of Alfāf.

Neat and handsome West Syrian hand. Profusely rubricated. Red rulings and red headings.

Mingana 148

317 × 207 mm. 332 leaves of double columns, twenty-four lines to the column. In the non-Biblical matter there are no double columns.

A

Ff. 1b-2b, 5, 7a-13a : The work entitled *Genealogies*, by Mūshé (Moses) Karkhāya, from Karkha of Pīrūz.

At the end (fol. 13a) is the subscription :

علم حبسنا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا  
 و انا مفعلا مدلا و انا مفعلا مدلا و انا مفعلا مدلا







[illegible]

The great importance of the MS. may also be gauged from the following subscription found on fol. 332, where mention is made of the Massoretic MS. used by Rabban Joseph Busnāya :

[illegible]

The work contains the four Gospels: Matthew (ff. 13*b*-53*b*), with twenty-two chapters; Mark (ff. 53*b*-79*a*), with thirteen chapters; Luke (ff. 79*a*-122*b*), with twenty-three chapters; John (ff. 122*b*-160*a*), with twenty chapters, at the end of which is written:

علم لا اله الا الله وحده لا شريك له  
مخلص من عباده من عباده من عباده

Then follow The Acts and the Catholic Epistles (ff. 160a - 225a) with thirty - two

chapters, called all of them by one name, *Praxis*, and numbered as one book, with the subscription :

علم الاممات في حقه وعلته له حقا  
 / لا اله الا الله له ملكوتهم / ومن رتب الامم  
 / ومن هو القادر / وحده الحق / من له / وحده  
 ملكا.

Then come the fourteen Epistles of St. Paul in the usual order, with fifty-five chapters, and then the subscription :

علم الحركات الحروف والاعراب  
والجمل والاسماء والافعال  
والجملات والاسماء والافعال  
والجملات والاسماء والافعال

Apart from the above special numbering for each group of Books, the whole of the New Testament has also one single numbering throughout the MS. to the extent of 165 chapters. The general numbers of all the New Testament and the special numbers for each separate group of its Books, as specified above, are written on the margins.

## E

Ff. 328a-331b : The treatise of Eusebius of Cæsarea, in which is the history and the martyrdom of each one of the twelve Apostles, and each one of the seventy Disciples.

... عجا مہاؤں! مہذب اہمہم مہذب  
!مہذب لہ لہ! مہذب مہذب مہذب  
مہذب مہذب، عجمت مہذب۔

## F

Fol. 332: The list of the letters of the alphabet of St. Ephrem (ܐܠܦ ܬܝܠܕܐ ܕܝܚܝܐ ܕܥܦܪܝܡ), of Narsai (ܐܠܦ ܬܝܠܕܐ ܕܢܪܝܝܐ), of Simon Magus (ܐܠܦ ܬܝܠܕܐ ܕܫܡܝܢ ܡܥܝܢܐ), of Bardaisān (ܐܠܦ ܬܝܠܕܐ ܕܒܪܕܝܣܐܢ).











The first begins: **ܐܗ ܝܥܝܒ ܝܡܝܐ ܕܡܝܠܐ**  
**ܠܠܡܝܬܐ ܠܐܠܗܝܬܐ.**

## E

Ff. 110a-123a: Extracts from the history of the confessors in Palestine by Eusebius of Caesarea.

The martyrs whose history is recorded are Timothy of Gaza, Apphianus (ܐܦܝܝܢܐܢܐܝܐ) of Lycia and Agapius.

No date. Written in a clear West Syrian hand of about A.D. 1860. No rubrications. Fully vowelised. Many difficult Syriac words are translated into Arabic on the margins or between the lines of the text.

## Mingana 151

305 × 211 mm. 147 leaves of two columns, thirty-three lines to the column.

## A

Ff. 1-140b: The mystical and monastic works of Isaac of Nineveh.

... **ܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**

Ff. 1b-20b contain a division of six maimré. Ff. 20b-82b have no divisions, but only headings dealing with different aspects of mysticism. They contain also letters and dialogues. On fol. 82b is a secondary division, **ܡܝܠܐ ܕܡܝܠܐ**. On fol. 96b ends the first out of the four parts into which the work of Isaac was originally divided.

**ܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**

Ff. 96b-129a contain seven maimré which have a hundred sayings each, marked in alphabetical order in the body of the text. These, according to the heading, are drawn from a work by Isaac entitled "Book of Grace."

... **ܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**

Ff. 129b-139b contain a long maimra on the quiet of the cell (**ܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**), after which comes the statement of Bishop Iwannis (John) to the effect that it is he who had arranged the works of Isaac in the form in which they have come down to us.

**ܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**

## B

Ff. 141a-146a: Eight maimré on mysticism, by Abraham Nathprāya or Napethrāya.

Headed: **ܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**

## C

Fol. 146b: A short maimra by Gregory of Cyprus.

Headed: **ܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**

## D

Ff. 146b-147a: An historical notice on Abraham Nathprāya.

Begins: **ܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**  
**ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ ܕܡܝܠܐ**

Written at Mosul on the 19th of October, 1906, by the deacon Matthew, son of Paul,















## C

Ff. 54b-64a: The ecclesiastical Canons of Dionysius (or Jacob) Baršalībi, Metropolitan of Amed.

مفتقر؛ مذرب؛ مہذبہتہ مفتقر  
مفتقر؛ مفتقر؛ مفتقر؛ مفتقر؛  
مفتقر؛ مفتقر؛ مفتقر؛ مفتقر؛ . . . امر  
مفتقر؛ مفتقر؛ مفتقر؛ مفتقر؛ مفتقر؛  
مفتقر؛ مفتقر؛ مفتقر؛ مفتقر؛ مفتقر؛

Ff. 56b-57a are blank.

## D

Ff. 64b-68b: A miracle of St. George in the city of Baghdad. In Garshūni.

...مدار زنده هفتدها المص  
الغار ما؛ زده.

## E

Fol. 69a contains a coarse picture of Christ attached to the Cross.

Ff. 69b-88a: Theological questions asked by St. Basil and answered by St. Gregory (Nazianzen). In Garshūni.

... منكم يا آل حماد  
... منكم يا آل حماد

## F

**Ff. 88b-91a :** Two stories : (a) The story of a Jew, a Patriarch and the Sultan of Egypt. (b) The story of a Jew, the Mass and the blood of Christ. In Garshūni.

## G

Ff. 91b-92a: The *Gloria in excelsis* and the additions made to it by Athanasius of Alexandria. In Garshūnī.

أهنية العمل... دمك / الفهم  
للأهنية جازر أهنية.

## H

Fol. 92a: The *trisagion* or the canticle of the angels near the tomb of Christ and the addition to it by Joseph and Nicodemus. In Garshūni.

أهـ حسنة الأعمال معه حم المحم.

# I

Ff. 92b-II2a: The Catechism of the West Syrian Church in form of question and answer. In Garshūni.

... ٥٨/ الحزم المذهب المصنف  
... ٥٩٥ مصنف كتاب الصلاة ١/ ١٢٠ حجة  
... ٥٩٥ مصنف ٥٨/ ٥٩٥ ح.

The catechism is divided into three parts : Part I ends on fol. 106*b*, and has eleven chapters. Part II ends on fol. 108*b* and consists of the Lord's Prayer and a commentary upon it. Part III ends on fol. 112*a* and consists mainly of different prayers to be learnt by the faithful, of the ten commandments, of the seven commandments of the Church, and of the seven sacraments.

## I

Ff. 112a-118a: Various prayers to be recited by the faithful. In Syriac and in Garshūni.

... حتى زحف إلى محاذي ١/١ للأردن، حلاً  
مخططاً له، في ١١/١١/١١.

No date. Written in two clear but negligent West Syrian hands of about A.D. 1830. Profusely rubricated. Broad margins. Here and there some coarse ornamental patterns.

Mingana 156

226 x 163 mm. 172 leaves of double columns, twenty-four lines to the column.











Syrian hand. Profusely rubricated. Broad margins.

### Mingana 159

318 × 230 mm. 103 leaves of double columns, thirty-three lines to the column.

#### A

The fly-leaf at the beginning contains :

(a) Two poetical pieces by Khāmīs bar Ḳardāḥé.

(b) A note about the high priest Caiaphas to the effect that he was baptised forty-nine days after Pentecost, that he wrote many books, and that he was re-named Josephus.

(c) Three prayers, one over children, the other over sick people, and the third over all persons.

#### B

Fol. 1a : The translation into Arabic of all the names of prayers and supplications used in the office books of the West Syrian Church.

#### C

Ff. 1b-103b : The *Nomocanon* of Barhebraeus, entitled *huddāyē*.

Dated Saturday, 9th July, 2205 of the Greeks, and A.D. 1894, and written at Mosul by the deacon Matthew, son of Paul, in the time of Peter III, the West Syrian Patriarch of Antioch ; and of Gorgis, Metropolitan of Jerusalem ; and of Behnam, Metropolitan of Mosul ; and of Elias, bishop of the monastery of St. Matthew (Shaikh Matti) in the mountain of Alfāf.

The MS. is copied from two MSS., one of which was dated 1879 of the Greeks (A.D. 1568), and written by the priest Manṣūr, son of 'Azīz, from the village Zāz (ܙܙ), in the Church of the B.V. Mary at Amed (Diarbekr) in the time of Ignatius Ni'mat-Allah, the West Syrian Patriarch of Antioch, and of the Maphrian Basil 'Abd-al-Ghani.

The second MS. belongs to the West Syrian Church of St. Thomas at Mosul ; its colophon informs us that it was written in the monastery of St. Cyriacus, near Zargal (ܙܪܓܐ), in the country of Ḥaiza (ܚܝܙܐ), in the year 1794 of the Greeks (A.D. 1483), two years after the renovation of the building of the monastery. The copyist was the monk David, son of John, from the village of Bāté (ܒܬܐ), in Ṭūr 'Abdīn, and he wrote it for his spiritual father Basil Mas'ūd (ܒܫܠܡܐܣܘܕ), Bishop of Zargal, of Ḥesn Kaiph (ܚܝܫܢ ܕܟܝܦ), and of the fortified town of Se'erd, of Hamrud (*sic*) ܫܥܝܪܕ ܚܡܪܘܕ. The spiritual heads of that time were Ignatius John, Patriarch of Mardin, who was elected in that very year A.D. 1483, in which also had died his master the Patriarch of Mardin (who had preceded Basil Mas'ūd) Khalaf Ma'danāya (ܚܠܝܦܡܥܕܢܝܐ) ; and Basil, the Maphrian of Tegrit : ܒܫܠܡܐܡܦܪܝܐܢ ܕܬܝܓܪܝܬ.

The copyist mentions also some important monks of that period : Ṣalība Sabarnāya,<sup>1</sup> Ṣalīḥa, Ḥabīb, and Dinḥa, his brother, the majordomo 'Azīz, and Malké, the abbot of the monastery of our Lady, in the country of Hataka (ܚܬܐܩܐ). In that very year Basil, the spiritual brother of the copyist, died, and ten days after him died also brother Jacob, the majordomo of the monastery. In that year there were a hundred monks in the monastery. Another monk mentioned is Ṣalība, who died in 1783 of the Greeks (A.D. 1472) and was buried in the sanctuary (ܡܨܠܬܐ) of St. Barṣauma in the monastery of our Lady, in the above country of Hataka. He was followed eleven years later by his own brother Jacob, and both were from the village of Zāz,

<sup>1</sup> I.e. from the village of Bāsibrīna.



the birthplace of Basil, the copyist's spiritual father.

## D

Fol. 103a contains a detailed list of the thirty-two large works composed by Barhebræus.

A clear and neat West Syrian hand. Headings in red. Fairly broad margins. Fol. 2a is filled in with an ornamental figure of the Cross.

## Mingana 160

228 × 160 mm. 64 leaves, eighteen lines to the page.

The grammar entitled *Nuhhār Sharwāyē*, by Timothy Isaac, son of the deacon 'Abed Ḥayya, and the West Syrian Metropolitan of Amed.

ܠܠܗܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

As stated above, the work deals mostly with paradigms of verbs.

No date. Clear but somewhat negligent West Syrian hand of about A.D. 1850. Profusely rubricated. The copyist gives his name (fol. 63a) as Jeremiah, son of Bahḥo (ܚܫܐ = a diminutive of Ablahad), son of Elias.

## Mingana 161

318 × 228 mm. 250 leaves, in two columns, twenty-nine lines to the column for the major part of the MS.

## A

Ff. 1-3a: An Appendix to Barhebræus' ecclesiastical history, written by his brother Barṣauma.

The work has no title and no heading of any kind, and begins:

ܠܠܗܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

Written in a minute and neat West Syrian hand of about A.D. 1873. Forty lines to the page.

## B

Fol. 3a: A table in the centre of which is the sign of the Cross containing all the beliefs concerning the Trinity and the Incarnation.

## C

Fol. 4a: A plan of the Tabernacle and the Temple of Solomon.

## D

Ff. 4b-5a: (a) The list of the MSS. copied by the copyist Matthew, son of Paul. (b) Two quotations from the poetical works of Barhebræus.

## E

Ff. 5b-6a: The signs of the Zodiac and the constellations which they represent, with an ornamental pattern containing them.

## F

Fol. 6b: The enumeration of the constellations in which the moon has its first quarters. In Garshūni.

Headed: ܡܚܠܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

## G

Fol. 7b: A good spheric ornamental pattern containing the names of the signs of the Zodiac and of the different constellations, in Syriac and in Arabic.

Headed: ܡܚܠܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

## H

Fol. 8a contains three spheric patterns delineating the geography of the earth and of the firmament. In Syriac.







An anonymous Syriac grammar. Incomplete at the end.

... *ܠܚܝܬܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ*  
*ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ*

No date. Written in a bold and clear West Syrian hand of about A.D. 1870.

### Mingana 163

237 × 165 mm. 115 leaves, eighteen lines to the page.

#### A

Ff. 2-10, 46-115: The consolatory discourses, in Arabic rhymed prose, of the East Syrian Patriarch Elijah III al-Jawhari, surnamed Abu Ḥalīm. In Garshūni.

Headed in Arabic: *... تعزيات تقال على الاموات*  
*وهي تاليف الاب الجانيق مار ايليا ابن الحديشي المشهور*  
*بابي حليم.*

These consolatory discourses are twenty-two in number, and deal with all classes of people. The first one is headed: *ܕܪܐ ܡܠܟܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*  
*ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

On fol. 115b is the beginning of a stray *turjām* by the same Elijah III Abu Ḥalīm.

#### B

Ff. 11-43a: The lessons from the Old and New Testaments to be recited over dead people of all classes. In Garshūni.

#### C

Ff. 43a-44b: The *Kālē* used in the burial service. In Syriac.

*ܩܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*  
*ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

#### D

Fol. 1b: The life of the above Patriarch Elijah III Abu Ḥalīm, taken from the *Kitāb*

*al Majdal*, "The Book of the Tower" of Māri b. Sulaimān. In Arabic.

Dated A.D. 1913, and written at Mosul by the deacon Matthew, son of Paul.

Clear and bold West Syrian hand. Profusely rubricated.

### Mingana 164

162 × 114 mm. 78 leaves, seventeen lines to the page.

#### A

Ff. 1-57: The *Book of the Dove* of Gregory Barhebræus.

... *ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*  
*ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*  
*ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ* (sic)

The book is divided into four kephalia, subdivided into chapters.

Dated (fol. 57a) 2nd February, A.D. 1895, and written at Mosul from a very old MS. by the deacon Matthew, son of Paul, in the time of Gregory, vicegerent of the Patriarch *sede vacante*, because in that year the West Syrian Patriarch Peter III had died; and of Dionysius Behnam, Metropolitan of Mosul; and of Cyril Elias, bishop of the monastery of St. Matthew (Shaikh Matti).

#### B

Ff. 57b-62a: The *Book of the Youth of the Mind*, by the same Barhebræus.

*ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*  
*ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*  
*ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ* (sic)

#### C

Ff. 62a-76a: A discourse in the twelve-syllable metre on perfection, written in Baghdad in 1588 of the Greeks (A.D. 1277), by the same Gregory Barhebræus.







village of Me'arré (ܡܥܪܪܐ), together with a layman called Hāushāba (ܚܐܘܫܬܒܐ)

Ff. 87b-88b contain an interesting historical account of the renovation of the Church of the monastery of St. Eugenius in 1582 of the Greeks (A.D. 1271).

Headed : ܡܥܪܪܐ ܡܥܪܪܐ ܡܥܪܪܐ  
ܡܥܪܪܐ ܡܥܪܪܐ ܡܥܪܪܐ ܡܥܪܪܐ  
ܡܥܪܪܐ ܡܥܪܪܐ ܡܥܪܪܐ ܡܥܪܪܐ

The notice informs us that this renovation took place through the care and in the time of the Metropolitan 'Abdishō' bar Mashk, who was from the village of Gaṣlōna (ܓܠܠܐܢܐ), and who died a month after the renovation.

The renovation took two months. At that time there were many monks in the monasteries of SS. Eugenius and Yoḥannan Ṭayyāya. In all those two months no monk was able to spare time to make any bread in his cell, but all worked hard from morning till evening, and they were helped free of charge by seventy men from the said village of Me'arré (ܡܥܪܪܐ) which was situated near the monastery. The builder was the priest Raḥmōn (ܪܚܡܘܢ), who refused to take any fees for his work, and the mayor of the village of Me'arré was called Hūsain, son of Hūṣ (ܚܘܣܝܢ ܒܢ ܚܘܣܐ), and he brought to the monastery many loads of flour, of grapes, and of figs for the workmen.

The copyist further informs us that the monk Abraham saw the above historical notice at the end of an old life of St. Eugenius, and copied it.

The MS. seems to have belonged to the monastery and the Church of St. Eugenius, because the fly-leaves at the beginning are crammed with inscriptions containing the

names of all those to whom a sacrifice (ܡܥܪܪܐ) had to be offered by the priest residing in or near the monastery. Some of the proper names are interesting for East Syrian Onomastics.

The last owner of the MS. was (fol. 1b) Gabriel Dūda (ܓܒܪܝܐܠ ܕܘܕܐ), who probably got possession of it after the destruction of the monastery of the Saint.

Written in a bold and clear East Syrian hand. Fully vowelled. Broad margins. Headings in red. For date see above.

#### Mingana 167

327 × 228 mm. 193 leaves, twenty-nine lines to the page.

The work of Pseudo-Dionysius the Areopagite. Another and a more ancient copy of Mingana 24.

Ff. 1b-15b: The maimra of Sergius of Resh'aina.

Ff. 15b-16b: The treatise of bar Sargi.

Ff. 17a-18b: The treatise of John Scholasticus.

Ff. 18b-21a: The treatise of Giwargi or Guewargi (George) of Constantinople.

On ff. 22b-174a is found the work itself of Pseudo-Dionysius the Aeropagite, as follows:

Ff. 22b-102a: *De divinis Nominibus*.

Ff. 102b-134b: *De caelesti Hierarchia*.

Ff. 135a-140a: *De mystica Theologia*.

Ff. 140a-174a: *De ecclesiastica Hierarchia*.

Ff. 174a-192a: The ten letters of Pseudo-Dionysius as in M. 24.

Dated (fol. 192a) 27th January, A.D. 1867, and 2178 of the Greeks, and written at Mosul by 'Abd an-Nūr, son of the deacon Behnam, son of 'Abd an-Nūr of the citadel quarter of the town, in the time of Ignatius Jacob II, the West Syrian Patriarch, who was originally from Ḳal'at Mar'ah, near Mardin; and of Cyril Dinḥa, Bishop of Shaikh Matti.















Ff. 9b-12a contain the profession of faith of Severus of Antioch, written by him in the town of Tyre.

Ff. 13a-21a contain the history of the General Councils, and the occasions that gave rise to them. There are the following quotations from the Fathers: fol. 21a: Ignatius of Antioch (from his letter to the inhabitants of Syria (ⲓⲁⲛⲓ ⲛⲉⲛⲓ)), and another from his letter to the Antiochenes; fol. 21b: Athanasius of Alexandria (two quotations); fol. 22a: Alexander, Patriarch of Rome; fol. 22b: Paul, Patriarch of Rome (from his fifth letter on the Union in the Incarnation); fol. 22b: Gregory Nazianzen; fol. 23a: Gregory Thaumaturgus; fol. 23b: Basil; fol. 31a: Cyril of Alexandria. Cf. Mingana 95, etc.

## B

Ff. 33a-34b: The testament of Severus (Peter al-Aṣḥāki), the writer of the above work.

ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

## C

Ff. 34b-39b: The history of the Councils, divided into four chapters, by Severus, Bishop of Ishmūnain, known as Ibn al-Mukāffa'.

ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

## D

Ff. 39b-44b: The prophecies of the Old and New Testaments concerning Christ and His divinity.

ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

At the end of the treatise the names of the copyists of the MS. appear as Joseph, son of Allōs al-Munayyir (ⲓⲁⲛⲓ ⲛⲉⲛⲓ), from the Khazraj quarter of the town of Mosul, and Joseph, son of Hanna Zari (ⲓⲁⲛⲓ ⲛⲉⲛⲓ), the brother of the deacon Stephen.

## E

Ff. 44b-115a: An abridged form of the history of the Egyptian Fathers of the Desert by Palladius, and a commentary upon it by Philoxenus of Mebbug.

ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

The name of Palladius is found on fol. 60b in the fourth part of the work.

ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

The work proceeds with the questions of the brethren (ⲓⲁⲛⲓ ⲛⲉⲛⲓ): "The brethren said," and the answers of the teacher or the commentator.

About a page is blank on fol. 54. The numbers of questions are written in alphabetical figures on the margins, but they are often omitted.

The above copyists reproduce to us on fol. 115a the colophon of the MS. from which the present one is derived. It was copied from a MS. that was written from another MS. preserved in the monastery of St. Antony, and dated 1545 of the Greeks (A.D. 1234).







the deacon Isaiah (إسحيا), the brother of the Patriarch.<sup>1</sup>

Headings in red. Oriental binding.

### Mingana 176

157 × 105 mm. 130 leaves, fifteen lines to the page.

A miscellaneous collection in Syriac and Garshūni.

#### A

Ff. 1-2a: Two prayers in Garshūni.

The first prayer is over a sick person, and is attributed to John, Patriarch of Amed.

ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

The second is anonymous, and is to be recited over water used for healing.

ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

It is probably to be attributed to the same John of Amed.

#### B

Ff. 2b-11b: The lessons of the Gospels for the Sundays of Lent, according to the Harklean Version. In Syriac.

#### C

Ff. 12-21a: The prayer of Philoxenus of Mabbug. In Garshūni.

ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

#### D

Ff. 21b-33b: Invocations and prayers to the Virgin Mary. In Garshūni.

ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

<sup>1</sup> This patriarch is probably George II, who died in A.D. 1783. Cf. Lamy in *Chron. Eccl.* of Barhebraeus, p. 850. Compare, however, Armalah's *Kitāb uz-Zahrah*, pp. 94-95.

#### E

Ff. 33b-34b: Invocations and prayers to the Archangel Gabriel. In Garshūni.

ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

#### F

Ff. 34b-36a: Invocations and prayers to the Archangel Michael. In Garshūni.

ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

#### G

Ff. 36b-51a: Prayers of the Hours. In Syriac.

(a) Ff. 36a-37a: Prayer of Philoxenus:

ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

(b) Fol. 37a: Prayer of John the Baptist:

ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

It begins: ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

(c) Ff. 38a-39b: Prayer of St. Gregory:

ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

(d) Ff. 39b-40a: Another prayer of Philoxenus.

(e) Ff. 40a-41a: Prayer of Abraham Kindnāya: ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

(f) Fol. 41: Another prayer of St. Gregory:

ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

(g) Ff. 43b-44b: Prayer of Abbot Isaiah of Scete against temptations: ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

(h) Ff. 44b-45b: Prayer of St. Macarius the Great: ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

(i) Fol. 48: Prayer of St. Basil: ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.

(j) Ff. 49b-50a: Another prayer by Philoxenus.

(k) Ff. 50a-51a: Prayer of St. Athanasius:

ܡܨܝܚ ܦܠܝܟܝܢܐ ܝܗܘܢܐ ܙܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ ܕܡܚܝܠܐ.



## H

Ff. 51a-61a : The continuation of the lessons of the Gospels. See above under B. In Garshūni.

## I

Ff. 61a-70a : The conversation of Moses with God. In Garshūni.

... من اجل الله

Ff. 69-70 are supplied by a modern hand. Fol. 70b contains three pictures, near one of which appears the name of Moses.

## J

Ff. 71a-78b : A miracle performed by the Virgin Mary in the town of Euphemia (ܐܘܦܗܝܡܝܐ).

... من اجل الله

## K

Ff. 78b-89a : The discourse of John Chrysostom on penitence.

## L

Ff. 89a-100a : The great miracle performed by the Virgin in the Egyptian town of Athrib, in the time of the Caliph Ma'mūn.

... من اجل الله  
الله القدير من اجل الله  
القدير من اجل الله  
من اجل الله

## M

Ff. 100b-106b : The life of St. Macarius.

من اجل الله

## N

Ff. 107a-118b : Stories as follows :—

(a) Ff. 107a-109b : The story of an avari-

cious merchant and an angel : من اجل الله

(b) Ff. 109b-111b : The story of the Mass and the blood of Christ : من اجل الله

من اجل الله

(c) Fol. 111b : A story concerning St. Antony the Great.

(d) Ff. 112a-113a : The story of a Jew and a Patriarch of Egypt with a Sultan.

(e) Ff. 113a-118b : The story of a layman who became a Patriarch : من اجل الله

## O

Ff. 118b-130a : The letter that came down from heaven.

... من اجل الله

## P

Fol. 130b : The miracle that the Virgin performed on a girl whose hand was cut off.

... من اجل الله  
الله القدير من اجل الله

Incomplete at the end.

No date. The bulk of the MS. is written in a clear West Syrian hand of about A.D. 1680. Headings in red.

## Mingana 177

155 × 117 mm. 228 leaves, fourteen lines to the page on ff. 1-62, and sixteen lines for the rest.

## A

Ff. 1-63 : The life of the Patriarch Joseph of the Old Testament. In Garshūni.

... من اجل الله  
الله القدير من اجل الله



The story is based on the life of Joseph, as found in the Book of Genesis, but contains a considerable number of details and incidents not found in it.

Begins : الحمد لله رب العالمين  
الحمد لله رب العالمين .


No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1750. Fol. 57 is supplied by a more modern hand, the one that wrote the rest of the MS.

The copyist gives his name (ff. 62*b* and 63*a*) as the deacon David, son of Raffo an-Najjār, son of Bannūni: عبدالله بن رافو النجار بن بانوني.

The above treatise formed a MS. by itself, and has been added to the present MS. by the copyist of the following pages.

## B

Ff. 64a-214: The Book of the Lives of the Fathers of the desert and some edifying anecdotes concerning them. In Garshūni.

Entitled (ff. 64b and 214a) as: , "The Paradise of Monks."

The division of the work, which is in Garshūni, is as follows :

(a) Ff. 65b-88b: Pious anecdotes dealing with St. Antony. Ff. 85a-87a contain the testament of St. Antony: **وصية القديس أنطونيوس**; and ff. 87b-88b, an abridged letter by him: **رسالة القديس أنطونيوس**;

(b) Ff. 88b-105b: Pious anecdotes referring to St. Arsenius: **حكي احد; القمص احد; هاسم.**

(c) Ff. 105b-132: History of and pious anecdotes referring to Abbot Kārās: **هنا**  
**المصنف الكاهن إيليا حاراب.**

Ff. 125-126 contain a maimra in the twelve syllable metre on Abbot Kārās composed by

the copyist, the deacon 'Abdal-Wāḥid. In Syriac.

مَدَامْدَا يَا مَحْمُودٌ مَعَهُمَا بِمَعْنَى خَلْفِ  
الْهَاسِمِ . . . مَدَامْدَا . . . اِنْهَا قَارَاهُ.

(d) Ff. 132-138a: The story of a rich man in the town of Afriqiya (أفريقية), and of the nine monks living in the monastery of Clysma (مصر) on the Red Sea.

(e) Ff. 138a-143b: The story of a saint called Kīrān (كيران), whose name is in Indian Tāmarṣa (تامرسا), and who was living in an island in India called Agrapis (اگرپس)

(f) Ff. 143b-154a: The story of a solitary called Gallianus (جاليانوس), son of Justus (جستوس), who was living in a mountain east of Egypt on the Red Sea near the town of 'Ain Shams (عين شمس)

(g) Ff. 154a-161b: The story of an Abbot of the monastery of al-Hābiṭu (الحبيط), who became a copyist of sacred books, and some of his anecdotes with other monks.

(h) Ff. 161b-171a: The story of the son of the king of an island of the islands of Rome, narrated by the writer who was **دعبله الحارثي**, or (Buktur) = Bacterius, the monk.

(i) Ff. 171a-174a: The story of St. Khurshīd (خرشید).

(j) Ff. 174a-176a: The story of a simple monk who was in the monastery of St. Antony.

(k) Ff. 176b-180b: The story of Maḳārah, the bishop, the monk and the writer (محمّد بن عمار), and of an armed young man who came to him. Told by Maḳārah himself.

(l) Ff. 180b-189a: Another anecdote of the same Maḳārāh, told by himself, concerning a journey that he undertook to Alexandria, and his meeting with a man who looked like a gardener.



(m) Ff. 189b-192b: Another anecdote of the same Maḳārah, called here Maḳārah the bishop (ܡܚܪܐܝܬܐ ܡܚܪܐܝܬܐ), told about himself when he was in the Church of the Patriarch Peter, in Alexandria.

(n) Ff. 193a-214a: The history of the Abbot Isaac (ܐܝܫܐܬܐ), the abbot of the monastery of Ẕalamūn (ܐܠܡܠܝܡܐ), known as the monastery of Abbot Samuel.

The treatise consists of seven pious anecdotes narrated by himself. The final ones deal mostly with miracles performed by St. Macarius.

Dated (fol. 214a) Saturday, end of January, 2170 of the Greeks (A.D. 1859), and written at Mosul by the deacon 'Abd al-Wāḥid. Clear West Syrian hand. Profusely rubricated.

## C

Ff. 215a-226b: Seven maimré, in the twelve syllable metre, composed by the above deacon 'Abd al-Wāḥid (ܐܒܕܐܠܘܬܝܕܐ). In Syriac.

The first maimra (ff. 215a-219a) is on the Epistle of Paul to the Romans; the second (ff. 219a-220a) on the Epistle to the Corinthians; the third (ff. 220a-222b) is in favour of a certain priest George, and is dated 2170 of the Greeks (A.D. 1859); the fourth (ff. 222b-223b) is in favour of a certain deacon Jacob; the fifth (ff. 223b-225a) is in favour of a certain monk Isaac; the sixth (fol. 225) is in favour of a certain deacon Behnam; the seventh (ff. 226) is against the American missionaries, who, according to the writer, are to be avoided.

## D

Ff. 227a-228a: The story of Aseneth, the wife of Joseph. In Syriac.

ܐܠܠܐ ܕܡܨܐ ܡܥ ܐܡܪܐ ܐܠܡܐ ܐܠܡܐ  
ܐܠܡܐ ܕܡܨܐ ܡܥܢܐ.

No date. Written in an ugly West Syrian hand of about A.D. 1870.

## Mingana 178

216 × 155 mm. 125 leaves.

Treatises from four different MSS., bound together by an eastern binder.

## A

Ff. 1-40: A Garshūni work proving to the Jews the truth of the Christian religion.

The title of the work is (fol. 2b):

ܬܗ ܐܠܠܠܐ ܕܡܨܐ ܡܥ ܐܠܡܐ ܐܠܡܐ.

The author was a convert from Judaism whose full name is given (fol. 1b) as Paul David, son of Mūsa Ṣūnasinus al-Izmirly (= from Smyrna):

ܡܨܐ ܡܥ ܐܠܡܐ ܐܠܡܐ ܐܠܡܐ  
ܐܠܡܐ ܕܡܨܐ ܡܥܢܐ.

He tells us (*ibid.*) that he was converted to Christianity in A.D. 1759, while he was 34 years old. After visiting the monastery of St. John in Mount Lebanon, and the house of the Consul of St. Jean d'Acres ('Akkah), he set out for Rome, and was caught by pirates and brought to Sardinia, where he was converted. The book was first written in Hebrew (fol. 3a), from which it was translated into Turkish and Arabic.

The work is divided into twelve chapters (faṣls) which embrace all that a Christian has to explain to a Jew.

The Arabic colophon (fol. 40b) informs us that the MS. was written (at Mosul) by the deacon Archelides (ܐܪܫܠܝܕܐ), son of the deacon Hanna, who copied it for himself on 24th November, A.D. 1814, in the time of Jacob, the West Syrian Patriarch of Antioch; and of George, son of the priest 'Abd an-Nūr (ܐܒܕܐܠܢܘܪ) of Mardin, the Metropolitan of Mosul.



Clear West Syrian hand. Profusely rubricated. Headings in Arabic characters. Generally twenty-one lines to the page.

## B

Ff. 43<sup>b</sup>-49<sup>b</sup>: The often-recurring maimra on the soul, called "of the Bird" (ܩܝܣܬܐ), composed in the twelve-syllable metre by the West Syrian Patriarch John bar Ma'dani.

## C

Ff. 49<sup>b</sup>-51<sup>a</sup>: Another maimra by the same Patriarch John bar Ma'dani on the high origin of the soul (ܢܥܡܐ) and her downfall through the transgression of Adam.

## D

Ff. 51<sup>a</sup>-60<sup>b</sup>: Another maimra by the same John bar Ma'dani on the way of the perfect and the three paths of children, hirelings and slaves.

Begins: ܡܥܬܡܐ ܕܡܥܬܡܐ

## E

Ff. 61<sup>a</sup>-64<sup>b</sup>: A riddle (ܐܡܫܬܐ) composed in the seven-syllable metre by the Nestorian writer Shim'un (Simon) of Shanklabad.

Begins: ܐܠܐ ܣܥܬܡܐ ܕܡܥܬܡܐ

Fol. 60<sup>b</sup> contains a historical sketch of the author, in Arabic. The last seven lines (fol. 64<sup>b</sup>) are in the twelve-syllable metre.

## F

Ff. 64<sup>b</sup>-79<sup>a</sup>: A collection of poetical pieces on all sorts of subjects in the twelve-syllable metre.

The collection is anonymous, but it is probable that most of the pieces are to be attributed to Barhebraeus. There are many Arabic glosses on the margins.

Headed: ܡܥܬܡܐ ܕܡܥܬܡܐ  
ܡܥܬܡܐ ܕܡܥܬܡܐ

## G

Ff. 79<sup>a</sup>-87<sup>a</sup>: Another collection of poetical pieces on all sorts of subjects, in the twelve-syllable metre, by the East Syrian writer Khāmis bar Ẹardāḥē.

ܡܥܬܡܐ ܕܡܥܬܡܐ  
ܡܥܬܡܐ ܕܡܥܬܡܐ

## H

Ff. 87<sup>b</sup>-100<sup>b</sup>: The continuation of the collection of poetical pieces mentioned under F, which is probably to be ascribed to Barhebraeus.

The third piece relates to the death of a Severus, Bishop of Tabriz: ܡܥܬܡܐ ܕܡܥܬܡܐ, and begins: ܡܥܬܡܐ ܕܡܥܬܡܐ

All the above treatises (i.e. from B to H) are written by one hand in a clear West Syrian script of about A.D. 1830. Fully rubricated. Generally seventeen lines to the page.

## I

Ff. 105<sup>a</sup>-117<sup>a</sup>: The often-recurring mystical maimra in the twelve-syllable metre on divine wisdom, by Barhebraeus.

The maimra is accompanied and followed by a good commentary.

No date. A clear and bold West Syrian hand of about A.D. 1840. The copyist's name is Stephen.

## J

Ff. 119<sup>a</sup>-123<sup>a</sup>: The letter of Nestorius to Cyril of Alexandria. In Garshūni.

ܡܥܬܡܐ ܕܡܥܬܡܐ  
ܡܥܬܡܐ ܕܡܥܬܡܐ







الإلهام في القرآن الكريم  
الحلقة من كتاب الإلهام في القرآن الكريم  
حاشية في القرآن الكريم

Chapters ix-xii are rightly headed **سمر**,  
"anathema" instead of **فري**, "chapter."

## D

Ff. 18b-20b: A short treatise on the pre-  
science of Christ, or His knowledge of the  
"Hour." In Garshūni.

معرفة حذر الساعة  
الكتاب من كتاب حذر الساعة

There is a very long quotation from John  
Chrysostom on the subject.

## E

Ff. 20b-34b: A collection of sayings of  
philosophers and a commentary upon them,  
translated from Coptic into Arabic. In Gar-  
shūni.

... الفلاسفة من فلاسفة السعداء  
المتكلمين؛ من يمدح الله؛ من الفلاسفة  
حسب الحشود من فلاسفة من الفلاسفة  
الكتاب الجديد.

The philosophers quoted are not named.

No date. Written in at least two clear and  
neat West Syrian hands. Ff. 1-17 about A.D.  
1750, and ff. 18-34 about A.D. 1650. Headings  
in red and second part profusely rubricated.

## Mingana 181

155 × 105 mm. 176 leaves, fourteen lines  
to the page.

A commentary on the Book of Genesis. In  
Garshūni.

The Biblical text commented upon is intro-

duced by **قوله الكتاب**, "Says the  
Book of the Torah," or **قوله الكتاب**, "And  
the Book said," and the Commentary is  
generally preceded by the word **الشرح**,  
"Explanation."

The Fathers most quoted are:

1. *Hippolytus*: Generally introduced by  
the sentence: **قوله** **الشرح** **قوله**,  
**قوله**, "Says Hippolytus, the inter-  
preter of the Targum." He is mostly quoted  
for the last three Books of the Pentateuch,  
which are missing in the present MS., but  
are found in Mingana 132, etc.

2. Dionysius Baršalibi: **قوله**  
**الشرح**.

3. Jacob of Edessa: **قوله** **الشرح**.

4. St. Ephrem: **قوله** **الشرح**.

5. John Chrysostom: **قوله** **الشرح**.

6. Sa'īd ibn Baṭrīk, the Patriarch of Alex-  
andria: **قوله** **الشرح**.

7. Epiphanius of Cyprus: **قوله**  
**الشرح**.

The MS., like Mingana 131, etc., should have  
contained the five Books of the Pentateuch,  
instead of Genesis only. Even as it stands it  
has some lacunæ and the margins of a few of  
its leaves have completely disappeared.

An Italian hand has gone through the MS.  
and numbered its quires in Italian: "*quin-  
terno, tertio*," etc. These quires are generally  
misplaced either by the Italian scholar or mis-  
sionary who handled the book, or by the  
eastern binder. Chapters which should have  
been at the beginning or in the middle of the  
MS. are placed at the end, and *vice versa*.

The MS. is incomplete at the beginning and  
at the end, and consequently has no colophon  
of any kind.

Written in a clear West Syrian hand of





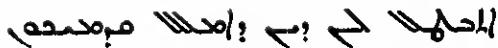











Begins :   


The two last leaves are written by a more modern hand of about A.D. 1850. For the date of the rest of the MS. see above under K and I.

#### Mingana 184

153 × 116 mm. 154 leaves.

Various leaves and short tracts put together from different MSS. by an eastern binder, probably the deacon 'Abd al-Wāḥid of Mosul. The most important are :

##### A

Ff. 1-5 : Two hymns by the West Syrian deacon 'Abd al-Wāḥid. In Garshūni. About A.D. 1850.

##### B

Ff. 8-13 : Liturgical prayers. In Syriac. Two hands of about A.D. 1690.

##### C

Ff. 16-38 : Various *Kālē* in the seven-syllable and twelve-syllable metres. In Syriac. Two hands of about A.D. 1690 and 1860.

##### D

Ff. 38b-43b : Two maimré by Jacob of Serug. In Syriac.

##### E

Ff. 53-71 : Various prayers, mostly in Syriac.

##### F

Ff. 71b-73a : Poetical pieces by the priest 'Abd an-Nūr of Mosul. In Syriac.



##### G

Ff. 73b-74b : Poetical pieces by the deacon 'Abd al-Wāḥid. Copied by him in 2164 of the Greeks (A.D. 1853).

##### H

Ff. 75-78 : Various poetical pieces in Syriac. Incomplete at the beginning and at the end. About A.D. 1700.

##### I

Ff. 85b-91b : Various hymns in Syriac, Arabic, Turkish and Persian, used for Palm Sunday.

All written in Syriac characters.

##### J

Fol. 93 : Eulogy of St. Basil. In Syriac. Incomplete at the beginning and at the end. About A.D. 1450.




##### K

Fol. 94 : A treatise on Nestorius and the Nestorians. In Syriac. Incomplete at the end.

The treatise is similar to that which I edited and translated in my *Early Spread of Christianity in Central Asia*, where it is falsely attributed to Philoxenus.



The confusion between Theodore of Mopsuestia and Theodoret is avoided in the present document (fol. 94b) :

About A.D. 1400.

##### L

Ff. 95-100 : Various prayers, mostly to the Virgin. In Garshūni.

Two hands of about A.D. 1400 and 1650.































Then the author proceeds to speak of the moon in the various months, and of its eclipses in the Syrian (called Roman) and Arab months. He speaks also of the events that will take place at the eclipse of the sun and the moon in this or that month.

This first part is entitled in the Syriac colophon on fol. 43a as: **ܟܬܒܐ ܕܥܡܐ ܕܝܠܕܐ**, "Book of Prognostications."

## B

Ff. 43-62: A special treatise on the solar months of the year, by Daniel the philosopher.<sup>1</sup>

... **ܟܬܒܐ ܕܥܡܐ ܕܝܠܕܐ ܕܥܡܐ ܕܝܠܕܐ** ܕܥܡܐ ܕܝܠܕܐ.

## C

Ff. 63-69: An anonymous treatise on prognostications.

**ܟܬܒܐ ܕܥܡܐ ܕܝܠܕܐ ܕܥܡܐ ܕܝܠܕܐ**.

Dated (fol. 43a) 2204 of the Greeks, A.D. 1893, 1310 of the Hijrah; and 1309 of the Romans, and written at Mosul by the acolyte 'Azîz, son of Maḳdasi Sulaimān.

Clear but negligent West Syrian hand. Profusely rubricated. Headings in red.

## Mingana 192

197 × 142 mm. 170 leaves, generally from seventeen to nineteen lines to the page.

## A

Ff. 1-161: The ecclesiastical history of Barhebræus, or:

**ܟܬܒܐ ܕܥܡܐ ܕܝܠܕܐ ܕܥܡܐ ܕܝܠܕܐ**.

There is one leaf missing at the beginning, and the second leaf is only fragmentary.

<sup>1</sup> This treatise is found in Islamic Arabic where it is known as **ملحة دانيال**. See the Arabic Catalogue of the Berlin manuscripts by Ahlwardt, vol. v, pp. 304-307 (Nos. 5912 and 5915).

There are many leaves missing also at the end, and they seem to have been lacking in the original MS. from which the present one is derived.

The last Patriarch whose life is almost completely found in the MS. is (fol. 155a):

**ܟܬܒܐ ܕܥܡܐ ܕܝܠܕܐ ܕܥܡܐ ܕܝܠܕܐ ܕܥܡܐ ܕܝܠܕܐ**.

Cf. Lamy's edition, ii, p. 641; and the last sentence of the text as it stands is (fol. 160b):

**ܟܬܒܐ ܕܥܡܐ ܕܝܠܕܐ ܕܥܡܐ ܕܝܠܕܐ ܕܥܡܐ ܕܝܠܕܐ**.

The copyist has added the two following notes in Arabic (ff. 160-161):

الى هاهنا وجدنا والباقي النسخة ناقصة. يوجد كتاب مثل هذا عند سيدنا مطران الياش كان قد اخذه من قس بهنان ثعلبان منسوخ على كتاب مثل هذا قد طبعوه الكاثوليك وهو كامل الناقص من هذا تمموه من هناك.

اذا طبع هذا الكتاب في مطبعة دير الزعفران التمس من حضرة الاب الفاضل قس جبرائيل دولباني السرياني ان يرسل لي منه اول كتاب لاني تعبت كثير الى ان حصلت لان ما يوجد نسخة غير هذا خط يد ومضبوطة وقديمة ولاستعمال حضرة الاخ خواجه الطون عبد النور. علينا ما قابلنا. هناك قابلوه مع كتاب حضرة سيدنا مطران الياش. في ٣ حزيران — قس عبد الاحد سرياني قديم في بعشقة.

It appears that the copyist, the priest 'Abd al-Aḥad of Ba'shīkah (north-east of Mosul), wrote the MS. for the press of Dairuz-Za'farān. The edition of the "Catholics" to which he refers is evidently that of Abbeloos and Lamy. The old MS. from which he transcribed the present one is apparently lost, unless it be the one preserved in our days in the West Syrian monastery of St. Mark, in Jerusalem.



























## E

Ff. 53b-74a: Another version of the above treatises under B, C, and D, i.e. Catechism, the Athanasian Creed, and the orthodox profession of faith.

## F

Ff. 74a-80b: The *Shumlāyāt* (شملايات) of the West Syrians.

## G

Ff. 94a-100a: The order of the Extreme  
Unction.

... إمامهم مدعية المنزب الإمامية.

Written in a negligent West Syrian hand of about A.D. 1800. Ff. 48-54 and 100 are supplied by a clear West Syrian hand of about A.D. 1840.

An Arabic inscription on fol. 100a informs us that the MS. passed into the possession of the deacon Peter Abu 'l-Bayāḍh (بطرس ابو الياض) in the year 2138 of the Greeks (A.D. 1827). Another Garshūni note on fol. 100b speaks of the joy that befell the inhabitants of Mosul at the death, on the 26th Dhu 'l-Hijjah, A.D. 1844, of the Turkish Governor Muḥammad Pasha Kanji (محمد حاكم كنجي) after a reign of eight years.

A third Garshūni inscription used for binding speaks of the fear and riots that occurred in Mosul in A.H. 1241-1242 (A.D. 1822-1823).

Something seems to be missing between ff. 37-38, 61-62, 76-77, 84-85.

## Mingana 204

164 x 113 mm. 167 leaves of two columns (except for headings), eighteen lines to the column.

The lexicographical work entitled :

صالح الكحل، فملا في الحضر اجرة  
الغنى

of Elijah bar Shināya of Nisibin.

The second (or Arabic) column is written in Garshūni.

No date. Written in a clear West Syrian hand of about A.D. 1750. Profusely rubricated. Headings in red.

The leaves used for binding have on them miscellaneous inscriptions, even an Italian medical prescription, and are culled from various MSS.

## Mingana 205

155 x 106 mm. 170 leaves, generally sixteen lines to the page.

A book of prayers mostly for the use (or in imitation) of the West Syrian Uniats. Mostly in Garshūnī.

The Syriac pieces found at the beginning and at the end are not by the original hand.

## A

Ff. 2a-8b: The prayer of Philoxenus. In Syriac. Incomplete at the end.

جمال محمد فكهفمه

## B

Ff. 9a-164a: Various prayers for different purposes. The following deserve special mention:

Ff. 51a-52b: Salutations to the Archangels Gabriel and Michael.

Ff. 53b-69b: Two long prayers attributed to St. Ephrem.

Fol. 87<sup>b</sup>: The prayer of St. Athanasius.

Fol. 88b: The prayer of St. Gregory.

Ff. 93a-110b: A long maimra containing supplications by the "Spiritual old man," an epithet generally applied to John Saba.

Headed: **لجنة مجلس أمناء الجامعة**  
**الدراسات والبحوث**

Ff. 110b-120b: An anonymous supplication inspired from the sixth Psalm.



Headed : **الصلوة الجامعة لشمس  
الشمس من المصنف المصنف  
المصنف المصنف.**

Ff. 121a-127b : Supplications from the Coptic book of prayers :

**الصلوة الجامعة لشمس  
شمس من الاصل المصنف.**

Ff. 137a-141a : A prayer mostly to the Virgin by Isaac (of Antioch ?).

Ff. 141a-143b : A prayer by St. Augustine and the Litanies of the Virgin. Probably translated from Latin. Incomplete at the end.

Ff. 144a-145a : A prayer recited over the Holy Chrism. In Syriac.

Ff. 145b-148a : The prayers of Abbot Isaiah.  
(ابا ايسا).

Fol. 148 : The prayer of Abbot Shenūdi.  
(ابا شنودة).

Ff. 150a-151a : The prayer of St. Abraham Kindōnāya (المصنف ابراهيم القندوناي).

Ff. 154b-155b : The prayer of St. Basil.

## C

Ff. 159a-164a : The story of a demon who repented and was accepted by God.

... **فمن ذلك ما سمع من القديس ابراهيم  
من اجدد سمعته الله.**

## D

Ff. 164a-170a : A long prayer said by St. Ephrem on himself. In Syriac.

**يا ربنا يا ربنا يا ربنا يا ربنا يا ربنا  
يا ربنا يا ربنا يا ربنا يا ربنا يا ربنا**

Begins : **يا ربنا يا ربنا يا ربنا**

No date. Written in two different hands of about A.D. 1700 and 1750. The copyist gives

his name twice (ff. 44b, 127b) as John (يسوع). Headings in red. The lower end of many leaves is damaged.

Something seems to have been missing before the Oriental binder handled the MS. between ff. 8-9, 69-70, 73-74, 81-82, 87-88, 88-89, 136-137, 143-144, 148-149, 155-156

## Mingana 206

215 × 157 mm. 90 leaves, from twenty-three to twenty-five lines to the page. Ff. 1-13, which constitute a totally different MS., have double columns and twenty lines to the column.

## A

Ff. 1-13 : A treatise on Chronology. In Garshūni.

**كتاب الكون من قبل تلاميذ ابراهيم  
كتاب سفار الترمذ.**

No date. Clear West Syrian hand of about A.D. 1600. Profusely rubricated. A totally different MS. from that which follows, but added to it by the binder.

## B

Ff. 14-89b : The Books of Samuel and Kings. In Garshūni.

There are many lacunæ and misplaced leaves.

Dated 20th November, 1996 of the Greeks (A.D. 1685), and written by one George in the monastery of St. Jacob, which is built east of the monastery of Za'farān :

**يا الرب يا رب يا رب يا رب يا رب يا رب  
يا رب يا رب يا رب يا رب يا رب يا رب**

Clear and neat West Syrian hand. It is possible that some parts of the Book of Samuel were written by an earlier hand.















C

Various works of 'Abdīsho', Metropolitan of Nisibin.

Ff. 1-106b : The *Book of Paradise of Eden*.

[illegible]

The work is divided into fifty maimré. The colophon on fol. 106*b* informs us that the author composed his book in 1626 of the Greeks (A.D. 1315):

١٦٢٦ هـ  
 ١٣١٥ م  
 ١٦٢٦ هـ

Dated Saturday, 1st July, A.D. 1850, and  
2161 of the Greeks.

Ff. 107b-135b: The theological work entitled *Pearl*.

. . . جاجا : مزيهه! : جا : عاز  
: مهلهه! : حبيب الحبيب حبيب  
مهلهه! : جاجا : مزيهه!

The colophon (fol. 135*b*) informs us that the present MS. was copied from an autograph of the author found in the town of Khalat, and dated 1609 of the Greeks (A.D. 1298):

الاحد به فلاح محمدیہ! مع انسا  
بنا ایتوب ہندو! حامدا محمدیہ! جکی  
حمدا بھگتہ! دعا اہلی گوترا۔

Ff. 135<sup>b</sup>-147<sup>b</sup>: The famous "Catalogue of 'Abdīsho'," in which the author enumerates all the works of the East Syrian writers. In the seven-syllable metre.

... مدامدا؛ و اما چه مصلحت و فواید  
حقارت داریست.

Ff. 148b-150a: The confession of faith of the Nestorians by the same 'Abdīsho' of Nisibin. In Arabic.

محمداً ؛ يعقوباً ؛ سعیداً ؛ احمداً ؛  
محسناً محمداً ؛ قاسماً ؛ علیاً ؛

Begins : قال عبيدشوع مطران نصيين واعمالها. ان  
البارى عز وجل هو الموجود الواجب.


The colophon, copied from an autograph of the author, informs us that the author composed this profession of faith in A.H. 698 (A.D. 1299) :

تمت الامانة بخط المصنف في اوائل ربيع الاول سنة ثمان وتسعين وستماية في القلاية بنصيبين.

The Arabic writing is a handsome and clear Naskhi.

Fol. 150: A short treatise on the early evangelisation of the world by the Apostles ; especially the middle eastern countries, by Peter, Thomas and Bartholomew.

The treatise seems to have been written in connection with the Church of *Shim'un as-Ṣafa* (Simon Cephas) in Mosul.

Begins : 

A treatise on Chronology, in the twelve-syllable metre, composed by the above











## A

Fol. 1: The end of the treatise of Barṣalibi on the resurrection. The subscription is:

علمه مقارا، دلا بسمدا.

L

## B

Ff. 1b-9a : The treatise of Barṣalībī on faith and the holy cross. The treatise is the first of a series called *Rāzānāyātha*, "Sacramentary."

۱۰۰ حب الہی مدنی ۱۰۰ حب  
 ۱۰۰ حب الہی مدنی ۱۰۰ حب  
 ۱۰۰ حب الہی مدنی ۱۰۰ حب  
 ۱۰۰ حب الہی مدنی ۱۰۰ حب

C

... لا إله إلا الله، محمد رسول الله.

D

... محمد بن احمد اقرار متعلا، محمد بن احمد

مسجد

Divided into nine kephalia.

## E

Ff. 25a-56a: The treatise of Barṣalibi on the Eucharist and the Liturgy.

۱. ہر ماحولیات و حیوانی ممالک میں  
 ۲. ہر ماحولیات و حیوانی ممالک میں  
 ۳. ہر ماحولیات و حیوانی ممالک میں

334 × 225 mm. 359 leaves, thirty lines to the page.

A volume mostly containing works by Dionysius Barsalibi, Metropolitan of Amed.

The MS. exhibits here and there some blanks for words or passages which were either illegible to the copyist or had disappeared from the original MS.



Divided into fifteen and five kephalia respectively.

## F

Ff. 56a-59a: The treatise of Barṣalibi on the remaining *Rāzānāyātha*, which are: (a) the meaning of all the objects found in a church, and church procession; (b) the vestments of the priest; (c) images and genuflections. A final section deals with all the precious stones.

ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ

## G

Ff. 59a-101b: The controversial work of Barṣalibi against the Muslims.

ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ

The work is divided into three maimré, subdivided into thirty kephalia.

## H

Ff. 101b-116a: The controversial work of Barṣalibi against the Jews.

ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ

The work is divided into eight kephalia.

## I

Ff. 116a-185a: The controversial work of Barṣalibi against the Nestorians.

ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ

The first part of the work is divided into two maimré subdivided into twelve and thirty-nine kephalia respectively.

The second part of the work consists of questions and answers between Nestorians and Jacobites. A section ends on fol. 177b with the subscription: ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ

ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ

## J

Ff. 185a-302b: The controversial work of Barṣalibi against the Chalcedonians.

ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ

The work is divided into two parts (ܡܠܟܐ ܕܡܡܠܐ) or maimré containing a hundred-and-one kephalia. A final section (ff. 297a-302b) contains questions and answers between a Melchite, called "heretic," and a Jacobite, called "orthodox."

## K

Ff. 302b-305b: A letter written by the orthodox Monophysite bishops to the monks of Amed (North Mesopotamia) against Julian of Halicarnassus.

ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ

The bishops who wrote the letter are mentioned at the end as:

- (a) ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
(b) ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
(c) ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
(d) ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ  
(e) ܡܠܟܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ







deacon Nimrod, son of the deacon Joseph, etc., of the family of Rassam of Mosul.

Clear East Syrian hand. Headings in red. Profusely rubricated. Broad margins.

### Mingana 217

160 × 110 mm. 126 leaves, thirteen lines to the page.

Two different MSS. put together by an owner.

#### A

Ff. 1-41: The order of penitence, according to the West Syrian Church, partly the Church of the Uniats. In Syriac.

Incomplete at the beginning and at the end.

No date. Written in a clear but somewhat negligent West Syrian hand of about A.D. 1800. Headings in red.

#### B

Ff. 42-126: A collection of various prayers to be recited on different occasions. In Garshūni.

Incomplete at the beginning and at the end, and damaged by damp. Something is missing between ff. 49-50, 57-58, 77-78, 85-86, 98-99, 124-125.

The prayers on ff. 99-108a are attributed to St. Basil: *ܡܢ ܡܥܠ ܐܠܗܐ ܡܥܠܝܬܐ ܡܥܠܝܬܐ*; and those on ff. 108b-115b to John Chrysostom:

*ܐܡܢ ܡܢ ܡܥܠ ܐܠܗܐ ܡܥܠܝܬܐ ܡܥܠܝܬܐ ܡܥܠܝܬܐ*.

No date. Written in a clear West Syrian hand of about A.D. 1750. Headings and important words in red.

### Mingana 218

225 × 165 mm. 46 leaves.

Fragments from three different MSS. put together by an owner.

#### A

Ff. 1-17: A treatise on the day of the resurrection and on the torments of hell, in form of questions and answers. In Garshūni.

Incomplete at the beginning and at the end. No date. A negligent East Syrian hand of about A.D. 1800. No rubrications. Many leaves missing here and there. Fifteen lines to the page.

#### B

Ff. 18-44: A grammatical treatise of the Arabic language. In Garshūni.

Incomplete at the beginning and at the end. No date. Bold East Syrian hand of about A.D. 1800. No rubrications. Lettered in pencil at the beginning as *ܡܢ ܡܥܠ ܐܠܗܐ*.<sup>1</sup> The lower half of the four final leaves has disappeared. Ten lines to the page.

#### C

Ff. 45-46: A fragment of the life of St. Marinus (*ܡܪܝܢܐ*).

No date. A handsome East Syrian hand of about A.D. 1700. Twenty lines to the page.

### Mingana 219

221 × 160 mm.

Fragments from four different MSS. put together by an owner.

#### A

Ff. 1-11. The *Turgāme* (*ܬܘܪܓܡܐ*) of the festivals of the East Syrian Church.

Incomplete at the beginning and at the end. No date. A bold and handsome East Syrian hand of about A.D. 1610. Twenty lines to the page. Profusely rubricated. All the *turgāme* are acrostic.

<sup>1</sup> The author is the Muslim grammarian 'Izz ud-Dīn Ibrāhīm b. 'Abd al-Wahhāb b. Ibrāhīm az-Zanjānī, who died shortly after A.D. 1257.







No date. A neat and bold West Syrian hand of about A.D. 1500. Many leaves have been supplied by a later hand, and some others are in a bad state of preservation. Fifteen lines to the page. Profusely rubricated, and headings in red, and occasionally in yellow.

There is an Arabic colophon on fol. 62b. The date of the MS. has disappeared from it, but Ḥanna (حنا), the name of the copyist, is still legible.

#### Mingana 221

225 × 165 mm. 37 leaves, twenty lines to the page.

The work entitled *The Stumbling Block*. It contains a refutation of the claims of the Popes of Rome to supremacy, and discusses also the main points that separated the Church of the East from the Church of the West in the time of Photius, Patriarch of Constantinople. In Garshūni.

هذا الكتاب من كتب زينة العبر. اكتبه حنا  
في اليعاقبة في الحبشة القديمة  
في سنة ١٧٣١ م.

As a preface the work contains an official letter from Athanasius, the Greek Orthodox Patriarch of Antioch, to his flock in which he recommends the reading of the book. On the advice of the same Patriarch the work was translated from Greek into Arabic in the town of Aleppo (North Syria) in A.D. 1731 :<sup>1</sup>

امر بطريرك حلب بطريرك القسطنطينية  
مسيحية سلك القسطنطينية في سنة ١٧٣١  
المعتمد الايضا في الحامض في الالهام  
... في سنة ١٧٣١ م.

<sup>1</sup> According to the Jesuit Cheikho (*Cat. des manuscrits des auteurs Arabes Chrétiens*, p. 25) this Athanasius died in Aleppo in A.D. 1724. This date is improbable if we are to believe the data supplied by the MS.

The Patriarch says in his letter (fol. 1b) that for the sake of truth he felt compelled to have the work translated from Greek into Arabic :

والله اعلم حاشا له  
الحياة النبوية الى الحياة النورية.

The work is divided into two parts (*kitābs*) subdivided into sections (*rās*), and in the final section, which is by Gabriel, bishop of *Ḥalab*, into *faṣls*.

The work is well written in every respect. A good index is on ff. 2b-13b, but a leaf is missing between ff. 4-5.

Incomplete at the end, and many leaves have also disappeared between ff. 28-29 and 36-37.

No date. Written in a clear West Syrian hand of about A.D. 1790. Headings in red.

#### Mingana 222

160 × 115 mm. 85 leaves, generally twenty lines to the page on ff. 1-54, and sixteen lines for the rest.

هذا الكتاب من كتب زينة العبر.

Two Peshiṭta Psalters in Garshūni. The first is on ff. 1-54, and the second on ff. 55-84. There are many leaves and psalms missing in both MSS.

The first is in a clear West Syrian hand of about A.D. 1750, and the second in a bolder and more negligent hand of about A.D. 1800. Headings of both Psalters in red.

#### Mingana 223

155 × 119 mm. 85 leaves, seventeen lines to the page.

A

Ff. 1-30b : The history of Gabriel, bishop of Ṭūr 'Abdīn, who died (fol. 27b) in 979 of







of the Greeks (A.D. 1588)<sup>1</sup> and written in the village of Banābīl (near Mardin) :

ܐܠܗܐ ܕܝܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

Clear West Syrian hand. Headings in red.

#### Mingana 224

154 × 109 mm. 167 leaves, sixteen lines to the page.

The Peshiṭta Psalter. In Garshūni.

ܡܠܚܝܡ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

It contains in red ink the cause or the occasion of each psalm.

From the Syriac numbering found at the bottom of the pages we infer that twenty-one leaves containing the first twenty-one psalms are missing at the beginning.

The uncanonical 151st psalm is also found at the end.

At the end is a Syriac colophon in which we are informed that the (Syriac) Psalter has 4832 *pethgāmē*.

The Arabic colophon at the end (fol. 189b in the old Syriac numbering) mentions the name of the copyist as Behnan (*sic*), son of Maḳḳasi Khidr, but gives no date.

Written in a clear West Syrian hand of about A.D. 1780. An Arabic inscription on the fly-leaf at the end gives the name of an owner: the priest 'Abdallah, son of the deacon Maḳḳasi Behnam, probably the son of the copyist.

#### Mingana 225

210 × 145 mm. 157 leaves, generally from twenty-one to twenty-six lines to the page

<sup>1</sup> I did not notice this colophon when I edited and translated the above "Exhortation of Ignatius" in the first volume of my *Woodbrooke Studies*, and asserted therein that the MS. was undated.

according to the relative antiquity of a given page.

#### A

Ff. 1-5b: A collection of the sayings of the Fathers concerning the consecrated Host. In Garshūni.

Incomplete at the beginning, but the subscription on fol. 5b is:

ܡܠܚܝܡ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

From the Syriac numbering at the bottom of the pages we infer that four leaves are missing between ff. 1-2, and three between ff. 2-3. On fol. 11b is a stray line that might have been the heading of the treatise:

ܡܠܚܝܡ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

#### B

Ff. 6a-11b: The often-recurring letter that came down from heaven. In Garshūni.

ܡܠܚܝܡ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

#### C

Ff. 12a-59a: The explanation of the West Syrian Liturgy by Dionysius Barṣalibi. In Garshūni.

On fol. 58b a sentence occurs in the text from which we infer that the author wrote his work at the request of Ignatius, bishop of Jerusalem. He speaks of himself in the following terms:

ܐܢܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

The heading is in Syriac (fol. 12a):

ܡܠܚܝܡ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ



























voluminous Franciscan Father's work, and this part is divided into 100 fašls, a good index of which is found on ff. 2a-5a.

... ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Dated (fol. 279b) Monday, 7th February, A.D. 1826, and copied in the village of Telkaif (ܬܠܟܝܦ), near Mosul, by the priest Peter, son of Peter of the family of Asmar (ܐܫܡܪ).

Written in a clear, slightly bold, and rather handsome East Syrian hand. General headings and all Biblical quotations in red, but chapter headings in thick black Estrangela characters. Broad margins.

The Biblical references are marked in Arabic on the margins. In the first part of the MS. the headings of the chapters are written also in Syriac on the margins.

#### Mingana 234

201 × 133 mm. 114 leaves, from twenty to twenty-five lines to the page, according to the hand that wrote the different parts of the MS.

#### A

Fol. 1a: The scientific explanation of the thunder and the lightning.

It is said that the thunder is caused by the action of the wind, which comes out with violence after having been imprisoned in the cloud. In Garshūni. Anonymous.

No date. About A.D. 1500.

#### B

Ff. 1b-6b: The penitential Canons of Dionysius Baršalibi. In Garshūni.

... ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Something is missing between ff. 1-2. Incomplete at the end. No date. Clear West Syrian hand of about A.D. 1550. It is possible that the first leaf is from a different MS.

#### C

Ff. 7-8: An earlier text of the above Canons of Dionysius Baršalibi.

Incomplete at the beginning and at the end. No date. Old and clear West Syrian hand of about A.D. 1450.

#### D

Ff. 9-19b: A complete text of the above penitential Canons of Dionysius Baršalibi. In Garshūni.

... ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

The text is different from that under B and C. Incomplete at the end. Clear West Syrian hand of about A.D. 1600. Ff. 9-17 are supplied by a later hand.

#### E

Ff. 20b-21a: Four prayers. In Syriac.

The first prayer is for the adulterers, the second is recited over water in which an animal was drowned, the third is recited over sick people, and the fourth over children.

No date. Clear, but somewhat negligent West Syrian hand of about A.D. 1700.







No date. Written in a clear West Syrian hand of about A.D. 1780. Imperfect at the beginning and at the end. Headings often in red.

### Mingana 236

111 × 77 mm. 144 leaves, generally eleven or twelve lines to the page.

A miscellaneous collection of texts dealing with the liturgy and the Service-Book of the West Syrian Church. Some texts are in Syriac and some others in Garshūni.

#### A

Ff. 1-17: The rôle played and the prayers recited by the deacon in the liturgy.

... ܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ . . .

#### B

Ff. 17b-48b: The *Kāthōlikā* and some canticles.

ܡܠܚܝܡ ܕܡܠܚܝܡ ܕܡܠܚܝܡ ܕܡܠܚܝܡ . . .

#### C

Ff. 49-54a are blank. Ff. 54b-83b: The *māṭōniyāt* and the *tishmshātha*.

ܡܬܘܢܝܐ ܕܡܬܘܢܝܐ ܕܡܬܘܢܝܐ . . .

Dated (fol. 143b) 1st March, A.D. 1865, and written in the Khazraj quarter of Mosul by Joseph, son of Allōs (ܐܠܠܐܝܫ).

Negligent West Syrian hand. Headings in red.

### Mingana 237

227 × 167 mm. 8 leaves, twenty lines to the page.

#### A

Fol. 1a: The end of a treatise containing a conversation between Pharaoh (ܦܪܥܘܗ) and the philosopher Aḥīkar (ܐܚܝܟܐ). In Garshūni.

#### B

Ff. 1-8: The life of St. George. In Garshūni.

... ܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ . . .

Incomplete at the end. No date. Written in a clear and bold West Syrian hand of about A.D. 1750. Heading in red. As the first leaf is numbered in Syriac 141, one hundred-and-forty leaves have disappeared from the beginning of the MS.

### Mingana 238

226 × 156 mm. 22 leaves, generally from eighteen to twenty-two lines to the page.

#### A

Ff. 1-22a: A grammatical treatise dealing with the conjugation of verbs. Incomplete at the beginning.

The subscription on fol. 22a does not give the author's name but simply states:

ܡܠܚܝܡ ܕܡܠܚܝܡ ܕܡܠܚܝܡ ܕܡܠܚܝܡ . . .

Dated January, 2073, of the Greeks (A.D. 1762), and written by the acolyte (ܡܪܝܩܐ) Hindi (ܡܠܚܝܡ), from the village of Kārāqosh (ܡܠܚܝܡ), near Mosul, in the time of the West Syrian Patriarch Isaac, son of Maḡdasi (= pilgrim) 'Azar, whose brother Matthew was the Maphrian of the East (ܡܠܚܝܡ ܕܡܠܚܝܡ ܕܡܠܚܝܡ ܕܡܠܚܝܡ).

#### B

Fol. 22b: A quotation dealing with the history of the Book of Job. It has been drawn by the copyist from a MS. of the Bible belonging to the West Syrian Patriarch Michael I, or Michael the Great.



Headed: **ܡܢ ܕܢܝܣܐ ܕܡܚܠܐ ܕܩܕܝܫܐ**

Written in a clear but not uniform West Syrian hand. Headings in red.

### Mingana 239

227 × 161 mm. 38 leaves, twenty lines to the page.

The Service-Book of the West Syrian Church, containing the prayers called **ܕܡܚܠܐ**, and some other prayers.

Incomplete at the beginning and at the end. After each quire there is an unknown number of leaves missing.

No date. Written in a clear West Syrian hand of about A.D. 1780. The red ink for headings is used only on ff. 1-13a. For the rest a blank space marks the place of a heading.

An Armenian inscription on fol. 17a. On ff. 17b and 37b the copyist writes his name as 'Abdo (**ܕܚܝܐ**), son of Jeremiah.

### Mingana 240

205 × 150 mm. 108 leaves, from twenty- to twenty-three lines to the page.

Various works in Garshūni.

#### A

Ff. 1-2a: The end of the letter that came down from heaven.

From the Syriac numbering found at the bottom of the page we gather that sixteen leaves are missing at the beginning.

The subscription is: **ܕܡܚܠܐ ܕܡܚܠܐ ܕܩܕܝܫܐ**

**ܕܡܚܠܐ ܕܡܚܠܐ ܕܩܕܝܫܐ**

A leaf is missing between ff. 1-2.

#### B

Ff. 2a-25b: A strange work purporting to contain the history of the deportation of the Jews to Babylon in the time of Jeremiah at the hand of Nebuchadnezzar.

**ܡܢ ܕܢܝܣܐ ܕܡܚܠܐ ܕܩܕܝܫܐ**  
**ܕܡܚܠܐ ܕܡܚܠܐ ܕܩܕܝܫܐ**  
**ܕܡܚܠܐ ܕܩܕܝܫܐ**

This is the treatise that I edited and translated in the first volume of *Woodbrooke Studies*. A leaf is missing between ff. 10-11.

#### C

Ff. 25b-41a: The life of SS. Cosmas and Damian, of their three brothers, and of their mother, martyred on the 22nd of November.

**ܡܢ ܕܢܝܣܐ ܕܡܚܠܐ ܕܩܕܝܫܐ**  
**ܕܡܚܠܐ ܕܡܚܠܐ ܕܩܕܝܫܐ**  
**ܕܡܚܠܐ ܕܩܕܝܫܐ**  
**ܕܡܚܠܐ ܕܩܕܝܫܐ**  
**ܕܡܚܠܐ ܕܩܕܝܫܐ**

The lower half of fol. 40 is torn away.

#### D

Ff. 41b-48b: A collection of the miracles of the above SS. Cosmas and Damian.

**ܡܢ ܕܢܝܣܐ ܕܡܚܠܐ ܕܩܕܝܫܐ**  
**ܕܡܚܠܐ ܕܩܕܝܫܐ**

#### E

Ff. 49a-56a: The life of St. Hilaria, daughter of King Zeno.

The subscription is: **ܡܢ ܕܢܝܣܐ ܕܡܚܠܐ ܕܩܕܝܫܐ**

From the Syriac numbering found at the bottom of the pages we infer that three leaves are missing at the beginning, three others between ff. 49-50, two others between ff. 52-53, and another between ff. 55-56.

#### F

Ff. 56a-68a: A treatise on resurrection, by John Chrysostom.



... ميمم من مع الله منب ايه/سيف فمر  
الهد من الله منب ; لا الصلوة.

A leaf is missing between ff. 62-63, 63-64.

## G

Ff. 68b-88a : Ten questions addressed by a pupil to his teacher, and the answers of the latter. They deal with theological subjects.

... دمن مع الله منب هلاية حن  
اللام من مع ملامه اللام منب  
الللم منب ا/م لا اللام هلاية.

See M. 220 (B) ; and M. 223 (G), etc.

## H

Ff. 88a-100b : A collection of ecclesiastical Canons and obligations that clerics and laymen must know and follow.

... الحار الحار من مع الله (الاح)  
اللم منب الحار الاعل الملامه منب  
الاعل من مع الله منب الملامه.

## I

Ff. 101-107 : A parenetic treatise in form of a homily on moral and ethical Christian conduct.

Incomplete at the beginning and at the end.

## J

Fol. 108 : A fragment of an Apocalyptic treatise. Incomplete at the beginning and at the end.

From the Syriac numbering at the foot of the pages we infer that four leaves are missing between ff. 107-108.

No date. Written in a somewhat negligent West Syrian hand of about A.D. 1650. A few words have here and there disappeared on the edges of the leaves. Headings not always in red.

## Mingana 241

219 × 213 mm. 45 leaves of double columns, thirty-two lines to the column.

## A

Ff. 1-12 : The *ma'niyātha* and the *Cathismata* of the West Syrian Church.

Incomplete at the beginning. Only the lower end of the first two leaves is preserved.

## B

Ff. 13-32 : The metrical grammar of Barhebraeus.

Entitled here : *ملا منب الله منب*  
*ملا منب الله منب*

Something is missing between ff. 23-24, 24-25, and at the end.

## C

Ff. 33-45a : The treatise *de æquilitteris* of Barhebraeus.

Entitled here :

*ملا منب الله منب*

The first columns of the pages containing the treatise and the metrical grammar are crammed with glosses which constitute a kind of a commentary on the work itself.

## D

Fol. 45b : Four prayers in Garshūni.

No date. Written in a very negligent West Syrian hand of about A.D. 1750. The headings are in red or blue ink, which has begun to fade in some places.

The name of the copyist is (fol. 12b) the deacon 'Abd al-Masīḥ, son of Maḥdasi (pilgrim) Jum'ah (محمّد), whose mother was called Sarah. This is the same man as that found in Mingana 249.



















## A

Ff. 1-95: The medical work entitled (cf. fol. 35a): **المعصر (الاحبار)**. In Garshūni.

The author who is not named was Abu 'Alī yaḥya b. 'Īsa b. Jazalah who died in 1100. See Mingana 250 (B).

A leaf is missing at the beginning, which probably contained the title page and the name of the author.

The page on the right hand contains, in the form of diagrams, the diseases treated in it, with their cause (**الاصحاب**), their diagnosis (**الاحكام**), a short prescription (**الاصحاب**), and finally a more ordinary prescription (**الاصحاب**).

All these words are placed as headings at the top of their respective columns. The page on the left hand contains the title, **الاصحاب**, or how a sick man is to behave in the course of his illness, and some general medical advices which would cure him of his complaints.

From the index on ff. 1b-3a, and from the letters placed at the right of each column, we gather that three hundred and fifty-two diseases are discussed by the author.

## B

Fol. 92: A short medical treatise on the duties of a pregnant woman and a nursing mother. In Syriac.

Headed: **المعصر (الاحبار)**.

## C

Ff. 96-108: Miscellaneous long or short quotations dealing with medicine. In Arabic, Syriac, and Garshūni.

## D

The leaves used for binding consist of many truncated folios containing a Biblical com-

mentary and a christological work. The leaves are taken from at least two MSS. of about A.D. 1400 and 1450.

On fol. 35a an Arabic inscription informs us that the priest, يوسف بن بشر<sup>1</sup> الباخديدي, bought the MS. from the deacon عبد السعيد (اشرفية فظية), in the presence of the priest Mar-Behā (مر بها) and 'Abd al-Aḥad, son of the priest 'Abd al-Khālīk (عبد الخالق), in 1015 of the Greeks. This year 1015 is probably a copyist's error for 2015 (A.D. 1704).

The MS. contains a few Arabic glosses from the book of al-Manṣūri (من كتاب المنصوري) (cf. fol. 39a).

Something seems to be missing between each of ff. 91-96.

No date. Written in a clear West Syrian hand of about A.D. 1500. Headings in red. The fire has damaged the top edges of the leaves, with the consequent disappearance of some words.

## Mingana 249

298 × 213 mm. 25 leaves of double columns, thirty-one lines to the column.

## A

Ff. 1-19: The large grammar of Bar-hebraeus, entitled: **مختار**.

Begins: **معبر (الاحبار)**.

Incomplete at the end. A lacuna also between ff. 14-15.

## B

Ff. 20-22: The introduction and the beginning of the Syriac-Arabic lexicon of Ḥasan bar Bahlūl.

Begins: **معبر (الاحبار)**.

<sup>1</sup> I.e. from the village of Baith Khudaida (Karakosh), S.E. of Mosul.



## C

Ff. 23-25: An anonymous grammatical treatise on the forms of the Syriac words.

Begins: **ܡܥܡܪ ܡܕܢܐ. ܡܥܡܪ ܐܠܐ ܐܐ**  
**ܕܠܕܡܢܐ ܐܠܐܡܐ.**

In the introduction the author gives to his work the title of "Plerophories."

**ܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ.**

Incomplete at the end.

No date. Written in a negligent West Syrian hand of about A.D. 1750. About half of the MS. is rubricated.

The name of the copyist is given on fol. 19b as the deacon 'Abd al-Masīḥ, son of Maḳdasi (pilgrim) Jum'ah (**ܡܡܥܡܪ ܡܕܢܐ**), whose mother was called Sarah. See also about him, Mingana 241.

On ff. 2a and 20a a Garshūni inscription informs us that the MS. was bought, in A.D. 1833, by Matthew, son of Baḥḥo al-Ḥaddād (**ܡܡܥܡܪ ܡܕܢܐ**), for the sum of three piastres, from the deacon George, son of Fattōḥi (**ܡܡܥܡܪ ܡܕܢܐ**), in the time of Maphrian Elias. The first treatise according to the inscription on fol. 22a was bought in August, 1827.

## Mingana 250

310 × 212 mm. 51 leaves, twenty-six lines to the page.

## A

Ff. 1-3a: A collection of ethical sayings, attributed to Solomon, son of David, Luḳmān, Plato, Ibn Sīna, Ibn Sīrīn, and Hippocrates. In Garshūni.

Headed: **ܡܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**  
**ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**  
**ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**  
**ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**

**ܡܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**  
**ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**

## B

Ff. 3b-9: The medical work entitled **ܡܡܥܡܪ ܡܕܢܐ**  
**ܕܡܥܡܪ ܡܕܢܐ**

In Garshūni.

**ܡܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**  
**ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**  
**ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**  
**ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**

According to this quotation the work is only a commentary on the *minhāj*. The text, however, does not seem to be a commentary.

The work appears to be incomplete at the end, and ff. 9a-10a are blank.

The author was Abu 'Alī Yaḥya b. 'Isa b. Jazalah, who died in A.D. 1100. He was born a Christian but turned Muḥammadan.

## C

Fol. 10b: Pharmaceutical and medical notes on (a) the **ܡܡܥܡܪ ܡܕܢܐ**; (b) the **ܡܡܥܡܪ ܡܕܢܐ**; and (c) **ܡܡܥܡܪ ܡܕܢܐ**

## D

Ff. 11-18: A medical treatise incomplete at the beginning and at the end. In Garshūni.

Begins abruptly: **ܡܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**  
**ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**

A leaf is missing between ff. 16-17.

## E

Ff. 19-51: The medical work entitled "Questions of Ḥanna (John), and Ḥunain and Ḥubaish." In Garshūni.

**ܡܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ ܕܡܥܡܪ ܡܕܢܐ**







## E

Ff. 10-11: The end of two eulogistic and rhymed *Ḳullāse*, in the twelve-syllable metre, to a Monophysite Maphrian called Basil. His name occurs on fol. 10a: **ܐܒܝ ܒܝܠܝܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**. Below (under V) mention is made of a Maphrian, Basil, called al-Kaiṣarāni.

Each *Ḳullāsa* seems to have contained more than a hundred strophes. Two leaves are missing between ff. 10-10. Same handwriting as above under (D).

## F

Fol. 12: The end of a *Ḳullāsa* and the beginning of another *Ḳullāsa* to a Maphrian or a Bishop, possibly called Basil, as the first words are: **ܩܘܠܠܐܣܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**.

Same writing as above, under C.

## G

Fol. 13: The end of a discourse on the presentation of our Lord in the Temple, and the beginning of a series of homilies of Jacob of Serug. The heading of fol. 13b is:

**ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**  
**ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**

Same handwriting as above, under C and F.

## H

Ff. 14-19: A maimra on the anatomy of the body of man, attributed to St. Ephrem.

**ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**  
**ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**

Begins: **ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**

No date. A negligent West Syrian hand of about A.D. 1700.

## I

Ff. 20-36: A long maimra on the day of the Resurrection and the last judgment, by St. Ephrem. Incomplete at the end.

**ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**

Begins: **ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**

No date. Written in two negligent West Syrian hands of about A.D. 1650 and 1700.

## J

Ff. 37-41: Five different parenetical and penitential maimré, by St. Ephrem. Each leaf represents a new maimra and there is a lacuna after each leaf.

A heading on fol. 40a is: **ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**, which begins:  
**ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**

No date. Written in three negligent West Syrian hands of about A.D. 1650, 1700, and 1750.

## K

Fol. 42 is inserted by the binder and is blank. Ff. 43-47b: Various anonymous hymns of the West Syrian Church.

No date. Hand of the same period as above.

## L

Ff. 47b-48: The Salutations to the Virgin, according to the West Syrian Uniats. In Garshūni. Incomplete at the end. The heading is in Syriac: **ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**

No date. Negligent West Syrian hand of about A.D. 1700.

## M

Fol. 49 is inserted by the binder and is blank. Ff. 50-54: A collection of some *Ḳālê* (ܡܠܐ) taken from the West Syrian Breviary. Incomplete at the beginning.

In the handwriting of the deacon Khidr.



















## A

Ff. 1-3: The story of the child whose parents wished to kill, in the time of the prophet Daniel.

مروءة الحرب الحب؛ إيه إيه / حهه /  
محسهه ف رمل / إلهه / الحب /  
هنا /

Incomplete at the end. No date. A clear East Syrian hand of about A.D. 1680. Rubricated. Twenty lines to the page.

The MS. from which the above fragment has come down to us seems to have been voluminous, because on fol. 1a is a remaining index to three other treatises that it contained: (1) The story of Abraham and Sarah. (2) The story of SS. Sergius and Bacchus. (3) The questions of SS. Basil and Gregory.

## B

Ff. 4-50: The apocryphal story of the Patriarch Joseph of the Old Testament. The story contains some details not found in the Book of Genesis on which it is mainly based.

As the treatise is incomplete at the beginning and at the end, it has no title. We may entitle it:

مروءة محسهه /

No date. Clear East Syrian hand of about A.D. 1760. Rubricated. Seventeen lines to the page. More than half of fol. 46b, all fol. 47, and half of fol. 48a are blank, and the space is filled up with jottings by an owner.

## C

Ff. 51-56: The life of the monk St. Michael, "the companion of the angels," and disciple of St. Eugenius.

As the work is incomplete at the beginning

and at the end it has no title. We may entitle it:

مروءة / محلهه / / فمف /

No date. A clear and handsome East Syrian hand of about A.D. 1490. Twenty lines to the page. Vowelled.

## Mingana 258

155 × 105 mm. 182 leaves, generally from fourteen to seventeen lines to the page.

## A

Ff. 1-87b: A work on the six days of the creation and the history of Adam and Eve, and their children Cain and Abel. In Garshūni. The story ends with the marriage of Cain at the age of seventeen.

As the first leaf is missing there is no title page to the work and no author's name. The MS. seems, however, to contain the Hexaemeron (محسهه /) attributed to Epiphanius of Cyprus. See Mingana 133.

## B

Ff. 7b-16a: The above text of the Hexaemeron has been broken up by an editor or by the copyist himself between the headings (fol. 7a): "Creation of the Stars" (مروءة /) and (fol. 16a): "the Creation of the Birds" (مروءة /) so as to insert the following vision attributed to Gregory Nazianzen on the creation of the angels and the fall of Satan. In Garshūni.

Headed: محلهه /  
محلهه / محلهه /  
محلهه / محلهه /  
محلهه / محلهه /  
محلهه / محلهه /



## C

Ff. 87b-146a: The work entitled "Cave of Treasures," attributed here to St. Ephrem. In Garshūni.

۱. اهل حق الله تعالى في الآخرة  
 القدر من هذا القدر المسمى من  
 انفسهم ما له ۱. اهل حق الله

## D

Ff. 146b-182b: The story of Aḥikār.

... مرة سعاد السحيم الكاف؛ هـ  
الصلح المدا؛.

The text is here divided into the following headings: his story (ff. 146b-149a); his knowledge and proverbs (ff. 149a-157b); continuation of his story (ff. 157b-170a); his journey to Egypt (ff. 170a-182b).

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1570. Headings in red. A note of sale on the last page has been rendered partly illegible.

## Mingana 259

155 x 105 mm. 137 leaves, twenty lines  
to the page.

## A

Ff. 1-122: A work on oral confession, composed in Italian by the Jesuit P. Segneri, and translated into Arabic by another Jesuit, P. Fromage, who died in 1740. In Garshūni.

The title of the work is (fol. 1b) :

مذہب الاحرار

On ff. 1b-2a the translator informs us that he finished his work in Aleppo in A.D. 1739, or one year before his death. The work is mentioned in Cheikho's *Catal. des manuscrits*, p. 164.

The translator's preface is on ff. 1-2, followed by an index to the work. The author's own introduction begins on fol. 3b.

A leaf is missing at the beginning, which, apart from the title contained a line or two of the translator's preface. As it stands, the translator's preface begins :

محب ومملا إلات . . . الخارزب حلهف  
فملاي ملام الخوصة المشهورة.

The work is divided into sixteen faṣls. The last leaves (ff. 115*a*-122*b*) contain a short treatise on the "examination of conscience" (فحص النفس).

## B

Ff. 123-137: A Roman Catholic catechism.  
In Garshūni.

The work may represent the catechism composed by the Jesuit Bellarminus, and translated into Arabic by the above P. Fromage. Cf. Cheikho's *Catalogue*, page 164.

The work has no natural introduction and after the Christian formula it begins :

الحمد لله الذي هدانا لهذا  
 ما كنا لنهتدي لولا أن هدانا الله.

The MS. is incomplete at the end, and the last question is : **عن أبي عبد الله**

Dated (fol. 2a) A.D. 1782, and written in the village of Ba'abda (بحمد), in Mount Lebanon, by Joseph Peter al-Baghāni (البحراني).

Written in a clear and neat West Syrian hand. Headings in thick black characters for the chapter divisions, and in red for the other divisions.

Inside the cover is the Arabic inscription of an owner, the priest Ignatius Anṭuniyāni (انطونيائي), after whose death the MS. should have been returned to a monastery (الرهنة)



**Mingana 260**

156 × 105 mm. 134 leaves, seventeen lines to the page.

**A**

Ff. 1-4a: Miscellaneous hymns. In Garshūni.

These were supplied by a later hand and the MS. itself begins on fol. 4b.

**B**

Ff. 4b-133b: The Psalter according to the order of the West Syrian Church. In Garshūni.

١٥٨/د صدر/مصر: ١٥٨: الكتاب هـ المصخر.

No date. Written in a somewhat negligent West Syrian hand of about A.D. 1790. Headings in red. Well rubricated.

An Arabic colophon on fol. 134 informs us that the MS. belonged to Nu'mān b. Sulaimān an-Nakḥār (النقار), who bought it from Isaac, son of Ṭabshi (طبشي), for the sum of seven piastres. From two other Arabic inscriptions at the beginning and at the end we learn that the MS. passed afterwards into the possession of Manṣūr, son of Ḥanna aṣ-Ṣāy'igh (الصيغ (sic)).

**Mingana 261**

320 × 228 mm. 108 leaves (numbered in Syriac at the bottom of the pages) thirty-one lines to the page.

The four Gospels. In Garshūni.

Headed: ١٥٨: الكتاب هـ المصخر.

Divided into chapters and containing the indications of the lessons to be recited in the Churches of the West Syrians.

Interspersed in the pages of the MS. are sixty-nine crude and multicoloured pictures describing some events in the life of our Lord as mentioned in the text of the Gospels.

Matthew ends on fol. 36b with one hundred chapters (fašls) and twenty-seven pictures. Mark ends on fol. 55b with fifty-four chapters and seventeen pictures. Luke ends on fol. 86b with eighty-six chapters and sixteen pictures. John ends on fol. 108 with forty-six chapters and nine pictures.

The pictures are generally explained in a Garshūni (and occasionally a Syriac) sentence, written inside.

A picture of each evangelist precedes his respective Gospel: Matthew as a bull, Mark as a man, Luke as a lion, and John as an eagle.

Dated in Arabic (on fol. 36a), 2124 of the Greeks, and A.D. 1813.

Written in a clear and slightly bold West Syrian hand. Headings in red. Fairly broad margins. The titles of the chapters are in Arabic, and the indications of the lessons in Garshūni or in Syriac.

**Mingana 262**

116 × 75 mm. 149 leaves, generally ten lines to the page.

**A**

Ff. 27-146: The *Octoechus* of the Melchites.

A leaf is missing at the beginning and another leaf at the end. The short rubrics are generally in Arabic and sometimes (especially in the matter of the ritual indications) in Syriac.

The tunes (*lahns*) begin and end on ff. 33b, 43a, 55a, 69b, 85b, 98b, 110b, 123b. At the end of the eight tunes (fol. 123b) is the following Arabic colophon which informs us that the MS. was written by the monk Līyyān, in the monastery of Our Lady situated east of the village of Rās, or Karyat ar-Rās.

كملت الثمانية الحان المقدسة بيد الحقير المسكين ليان  
باسم راهب بدير السيدة شفيقتنا شرق قرية الراس.







## G

Ff. 84a-87b: The story of the City of Rome.

... مرة ; مدينة القديس.

It contains a fantastic description of the public buildings, churches, ramparts and streets found in the city.

Begins : ملا انا من انا لا مولا  
مدينة القديس من مع السلا.

## H

Ff. 78b-93b: The story of the prophet Jonah, and his mission to Nineveh.

... مرة من اجل الحب لحد ; هذه  
الله ... الب مدينة بسب.

## I

Ff. 93b-98b: The story of a monk who was unjustly treated.

... مرة القديس القديس.

## J

Ff. 98b-110b: The Apocalypse of Paul.

... انا من اجل فوله القديس.

Incomplete at the end. Ff. 106b-110 are by a later hand. Fol. 111a contains a fragment of the text of St. Jacob the Egyptian, whose life follows. The text, however, has been struck out by the copyist.

## K

Ff. 111b-144a: The life of St. Jacob, the Egyptian, and of his two disciples, Daniel bar Shāba (حز محلا) and Hāla (سلا), and of his companions Mark, Elishah (السه), Joseph and Isaiah (احسا).

... مرة القديس من مع القديس.

He was a monk in a place near Alexandria, and in the time of Julian the Apostate, he went to Ṭūr 'Abdīn, after having left his above companions in Egypt.

Most of the second part of the story seems to be supplied by a later hand.

## L

Ff. 144a-166: The life of St. Archelides.

... مرة ; القديس.

Many pages are supplied by a later hand. A few lines are missing at the end.

No date. Written in a clear, bold, but somewhat negligent West Syrian hand of about A.D. 1650. Headings in red. Profusely rubricated. The edges of some leaves are damaged, especially on ff. 11 and 41.

## Mingana 264

300 × 212 mm. 75 leaves, thirty-six and thirty-seven lines to the page.

A work on medicine and pharmaceutics. In Garshūni.

As the MS. is incomplete at the beginning and at the end, no author's name is found in it.

The work contains in an alphabetical order, all herbs, minerals and animals in their relation to the medicines that are to be given to a sick man.

The author knew some European languages because he mentions, on fol. 13b, *valeriana* (فالحنا), and on fol. 4a, *Camomile* (فاحمال), etc. He was also living at a late date because he speaks at great length (ff. 23b-27b) of *tobacco* (اللا), which he considers good for forty-eight diseases; he speaks also (fol. 73b) of soap (الاحص). He seems also to have known some Syriac (fol. 71a). He often quotes European physicians and naturalists (cf. ff. 23-27, 47b, etc.). Finally he makes constant use of Eastern and Western medicine.































The following heading gives a good idea of the contents :

... حبل فره من الاله ...  
 رحه من امه الاحه القصبه من  
 الحده المدهه مدهه.

A leaf is missing between ff. 7-8.

No date. Written in a clear and bold West Syrian hand of about A.D. 1780. Headings in red. The work is under the influence of the Roman Catholic theology. A leaf is wanting at the end. The original MS. seems to have ended on fol. 77. What follows is by another hand and from a different MS.

#### B

Ff. 78b-88a : A short treatise on the matter and form of the Sacraments. Mostly in Garshūni.

The treatise is apparently for the use of West Syrian Uniats.

Begins : الحده سبحك صا طاي

#### C

Ff. 88a-98b : The order of the Extreme Unction according to the Church of the West Syrian Uniats. In Syriac and in Garshūni.

الحده بصحهه اذرا مدهه.

#### D

Ff. 99a-104b : The West Syrian order of the prayers to be recited over a woman who comes to Church forty days after the birth of her child. In Syriac and in Garshūni.

لالة حب امزاة القصبه حب الال  
 الحده حب اذحب مدهه مدهه.

No date. Written in a less bold, but clearer, West Syrian hand of about A.D. 1780. Profusely rubricated. Fol. 78a is apparently copied by a later hand from another MS.,

because it announces in Garshūni that the work is going to be the liturgy of the Mass.

#### Mingana 273

223 × 163 mm. 268 leaves, generally from nineteen to twenty-one lines to the page.

The *Book of the Ethics* of Barhebraeus. In Garshūni. Some of the main headings are given in the original Syriac.

... حبل اذحب صا مدهه مدهه  
 امر اذحب مدهه مدهه مدهه  
 مدهه مدهه مدهه مدهه مدهه مدهه  
 حبل.

There is no mention in the MS. of the man who translated the work from Syriac into Arabic. Divided into four maḳālahs, subdivided into bābs and faṣls. The maḳālahs begin on ff. 2a, 75b, 117a, 172a.

Dated (fol. 117a) 2060 of the Greeks (A.D. 1759) and written in the monastery of St. Behnam, by Behnam, son of 'Isa, son of Cyriacus of Mosul, a monk of the same monastery.

In the two colophons on ff. 117a and 268b the MS is marked as a *wakf* to the monastery of St. Behnam. The Arabic and Garshūni colophon on fol. 107 does not contain this reference to a *wakf*.

Written in a clear but slightly negligent West Syrian hand. Profusely rubricated. All headings in red. Fairly broad margins.

The leaves are numbered in Syriac at the bottom of the pages, but on fol. 43 the copyist has jumped from No. 47 to No. 51.

#### Mingana 274

218 × 163 mm. 174 leaves, eighteen lines to the page.

A collection of sermons by a West Syrian writer. In Garshūni.



The work is anonymous, and as the introductory heading is not reproduced in the MS. there is reason to believe that this heading had disappeared from the copy that was before the eyes of the copyist, who also seems to have been ignorant of the identity of the author. The original from which the present copy is derived was apparently old, because on ff. 93*a* and 97*b* are short blanks for words which the copyist was unable to decipher.

There is nothing in the wording of the sermons which would permit us to identify their author with any degree of probability. The text contains many Syriac quotations from St. Ephrem and Jacob of Serug. The quotations from the Psalter are also given in their Syriac form.

The order followed in the sermons is generally that of the West Syrian Church calendar. The first sermon is on the feast of the Consecration of the Church and the last one is on the feast of the Holy Cross with the heading :

ܬܠܬܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ

Many of the sermons are divided into two sections headed ܡܨܝܚܐ and ܡܨܝܚܐ, and the author often resorts to narratives found in apocryphal works. See, for instance, what is said about the Passion of the Christ (ff. 95*b*-97*b*). The headings of the sermons on ff. 124*a*, 133*a*, and 138*a* are in Arabic characters. We will give the beginning of the sermon for the morning of Good Friday (fol. 89*a*) :

ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ  
ܡܨܝܚܐ.

The beginning of the sermon for the feast of the Ascension is (fol. 133*a*) :

ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ  
ܡܨܝܚܐ.

No date. Written in a clear West Syrian hand of about A.D. 1800. Headings in red. Broad margins.

#### Mingana 275

220 × 160 mm. 131 leaves, twenty-three lines to the page.

The commentary of Cyril of Alexandria on Leviticus. In Garshūni.

ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ  
ܡܨܝܚܐ.

To express " chapters " the work has headings called ܡܨܝܚܐ (" reading "), instead of ܡܨܝܚܐ, which is, however, added towards the end to the word *Kirā'ah*.

Begins : ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ  
ܡܨܝܚܐ.

The Biblical text is generally given in clauses under the heading ܡܨܝܚܐ, and the commentary follows under the title of ܡܨܝܚܐ.

Two verses (Lev. xxvii, 33-34) are missing at the end, and these stood on the last leaf, which has disappeared. The final words are : ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ (Lev. xxvii, 32).

The number of the chapters of the Book of Leviticus is, according to the computation of our MS., twenty and not twenty-seven.

No date. Written in a neat and handsome West Syrian hand of about A.D. 1650.

Headings in red. Profusely rubricated.

#### Mingana 276

210 × 160 mm. 147 leaves (according to the Syriac numbering at the bottom of the pages), seventeen lines to the page.

Another copy of the Arabic work entitled ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ of the Maphrian Basil Shim'un at-Ṭurāni. In Garshūni.















## L

Ff. 215b-249b: Jeremiah with the Lamentations. ܠܚܡܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

The number of *pethgāmē* is given as 4826.

## M

Ff. 249b-251b: The first letter of Baruch

ܠܒܪܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## N

Ff. 251b-254b: The second letter of Baruch.

ܠܒܪܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## O

Ff. 254b-256a: The letter of Jeremiah.

ܠܝܪܡܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## P

Ff. 256a-284a: Ezekiel.

ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

The number of *pethgāmē* is given as 4154. From fol. 281 the Syriac numbering of the leaves is, through an error, short by two leaves.

## Q

Ff. 284a-307b: The twelve Minor Prophets.

ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## R

Ff. 307b-318a: Daniel.

ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## S

Ff. 318a-319a: Bel. ܠܒܠ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## T

Fol. 319. The Dragon. ܠܬܢܝܢ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

The original MS. ended here. All the follow-

ing Books have been added from another MS. and are by a later hand.

## U

Ff. 320a-335b: Ecclesiasticus.

ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

The subscription is: ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## W

Ff. 335b-337a: Ruth.

ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## X

Ff. 337a-341a: Esther. ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## Y

Ff. 341a-348a: Judith. ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

The subscription is: ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## Z

Ff. 348a-353a: Tobit, according to the Septuagint Version.

ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

## aa

Ff. 353a-354b: Susanna. ܠܝܚܝܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ ܕܝܥܝܬܐ

The original MS. or ff. 1-319 are not dated and are written in a clear and neat West Syrian hand of about A.D. 1450. Headings in red and well rubricated. On the margins of many pages are notes explaining difficult Syriac words, mostly in Garshūni. Some historical notes in Syriac are also found here and there near the headings.

Ff. 320-354 are by a later hand and dated (ff. 335b and 354b) 2061 and 2062 of the Greeks (A.D. 1750-1751), and are written in







## B

Ff. 1b-44b: A comprehensive collection of the poetical pieces of Barhebræus.

... ܡܕܢܝܬܐ ܠܡܕܢܐ ܡܠܟܐ ܡܢ ܡܕܢܝܬܐ  
 ܕܐܚܝ ܡܕܢܐ ܕܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ  
 ܕܡܕܢܝܬܐ.

The collection is in the form of an Arabic poetical *Dirwān* and often gives the occasion on which, and the motive for which, the poem was composed.

The first poem is headed ܡܕܢܝܬܐ ܡܠܟܐ, and begins: ܐܗ ܡܕܢܝܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

The last poem (fol. 43a) is addressed to a man from the town of Jazīrat ibn 'Umar (ܝܙܪܬ ܐܒܢ ܐܘܡܪ), and begins: ܐܗ ܡܕܢܝܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

## C

Fol. 28b: A heading implying a collection of all the poetical pieces of the Patriarch John bar Ma'dani:

... ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ  
 ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ.

These poems, however, seem to have stood on the leaves that have disappeared after this folio, because the poetical pieces that follow on fol. 29a are by Barhebræus. On fol. 37b there is a poem by Barhebræus about this Patriarch John bar Ma'dani:

ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ  
 ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ.

The MS. is dated (fol. 44b) 1819 of the Greeks (ܡܕܢܝܬܐ ܡܕܢܝܬܐ) (A.D. 1508), and written in a neat and clear West Syrian hand. Headings in red and many other rubrications. Some leaves are supplied by a later hand.

Ff. 22b-23a contain the often recurring question of Khāmīs the Nestorian, addressed

to "Rabban Daniel bar Ḥaṭṭāb," and the answer of the latter and a fuller answer by Barhebræus.

On fol. 20a a poem is on the death of Severus, Bishop of Tabrīz (ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ).

The headings of some other poems mentioning proper names are:

Fol. 4a: ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ. This Patriarch is probably Dionysius 'Angūr who was killed in A.D. 1261.<sup>1</sup>

Fol. 5a: ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ.

*Ibid.*: ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ. This Patriarch John appears to be John bar Ma'dani.

Fol. 12b: Another poem about the Patriarch 'Angūr: ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ.

*Ibid.* About a spiritual brother called Muāfiḳ: ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ ܡܕܢܝܬܐ.

## D

Fol. 42b: A recent owner, Elias, son of the deacon Khaddūri Stephen, wrote on a blank of this folio of the MS. a short poem for his grandfather, the priest Stephen, who died in 1884 A.D., and was buried at Mosul, in the West Syrian Church of St. Thomas.

## E

Ff. 45a-46b: The collection of the poems of the Patriarch Ignatius Ni'mat Allah, who, in 1887 of the Greeks (A.D. 1576), with three other men, shut himself in the monastery of Fūt, in Sebaste. The Patriarch himself died about A.D. 1587.<sup>2</sup>

<sup>1</sup> Barhebræus, *Chron. Eccl.*, ii, 737.

<sup>2</sup> Cf. about this Patriarch Lamy in *Chron. Eccl.* of Barhebræus, i, p. 847.







Begins : حمزة, مكمل

## N

Ff. 65*b*-73*b*: The often recurring maimra on the " Divine Wisdom " by Barhebræus.

Begins : ﴿بسم الله الرحمن الرحيم﴾

A translation into Arabic of the difficult Syriac words is found at the bottom of the pages.

## 0

Ff. 74a-82a: A collection of several other poems of Barhebræus on various topics.

The first poem concerns a friend who had promised to send him a napkin (~~leone~~) but could not do so on account of a persecution by Muslims.

## Mingana 283

112 x 81 mm. 131 leaves, eleven lines to the page.

A prayer-book according to the West Syrians. In Garshūni. Some prayers are under Roman Catholic influence.

A leaf is missing at the beginning and another at the end. A leaf is also wanting between ff. 68-69, 100-101.

Ff. 1-11a : General prayers. Ff. 11-16a : The prayer of the *Suttār* (صلاة). Ff. 16-27 : The prayer of midnight. Ff. 27-58 : The prayers of the morning and of the Hours (صلاة الساعة). Ff. 58-80 : Salutations to the Virgin, and towards the end, salutations to the angels Gabriel and Michael. Ff. 80b-95a : The prayer of Philoxenus and other prayers. Ff. 96-121 : Another prayer to the Virgin

(entitled: **سبعة أسفار**). Ff. 121-131: The seven penitential psalms.

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1800. Headings in red.

A Garshūni inscription on fol. 62*a* informs us that the MS. passed in 1845 into the possession of the deacon Khaddūri, son of the priest Stephen, son of Khaddūri Kabbāsah (ܕܚܕܐܝܬܐ). This is followed by an Arabic inscription by another owner, the priest Elias, son of the deacon Khaddūri, son of the priest Stephen; probably father and son.

## Mingana 284

202 x 146 mm. 104 leaves, twenty lines  
to the page.

## A

Ff. 1-70a: The Psalter, according to the West Syrian Church.

Fol. 67a contains the uncanonical Psalm  
 cli, introduced here as : مدرسه; ا; وکلا جوم  
م; استا مدرسه.

Two leaves are missing at the beginning  
with Psalms 1-6.

Ff. 67b-70a contain as usual the Canticles of Moses (Exod. xv, 1-21, and Deut. xxxii, 1-43), and the Canticle of Isaiah (Is. xlii, 10-13).

## B

Ff. 70a-74a contain (a) the Nicene Creed. (b) The *Gloria in excelsis* or the Cantic of the Angels (ملائكة). (c) The prayer of the Angels at the time of the Crucifixion: ملائكة حرم ربهم, i.e. the *trisagion*, and the prayer of Joseph and Nicodemus (ربهم سمعهم), i.e. the Monophysite addition to it. (d) The Lord's Prayer. (e) The Cantic of the prophetess



















ceremonies to be followed by them (and occasionally by the priests), in the liturgy and other ritual services of the West Syrian Church. In Syriac and in Garshūni.

... *ܠܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*  
*ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*  
*ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

A shorter title is found in the colophon (p. 324) as: *ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

Dated (*ibid.*) 10th June, A.D. 1891, and written in the village of Ba'shiḡa (north-east of Mosul) by 'Abd al-'Azīz, son of the priest Gorgis (George) for the deacon 'Abd al-'Azīz, son of the deacon Jacob Sa'īd (ܡܡܝܢ), the Syrian.

The original MS. ended on page 324. What follows is by a later hand.

## B

Ff. 325-349: A collection of hymns, mostly in Arabic. The hymns are under the doctrinal influence of the Church of Rome.

Written in a clear West Syrian hand on a thin European paper. Profusely rubricated. Almost all the pages are torn in the middle and the MS. is in a bad state of preservation. Many leaves are supplied by a later hand. The final pages which are in Arabic are in a Naskhi script without rubrications.

## Mingana 294

157 × 100 mm. 106 leaves, twenty lines to the page.

## A

Ff. 1-98b: The *Greek Canons*, called also "Winter Canons," as used in the West Syrian Church.

... *ܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܡܡܝܢ*  
*ܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܡܡܝܢ*  
*ܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܡܡܝܢ*

The title is also repeated twice in the colophon (fol. 98b): *ܡܡܝܢ ܕܡܡܝܢ ܡܡܝܢ*, and also: *ܡܡܝܢ ܕܡܡܝܢ ܡܡܝܢ*

On ff. 60a-63b are the Canons for the feast of the King Abgar of Edessa and the image of Christ (the veronica):

*ܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܡܡܝܢ*

Many of the above Canons are of good length and acrostic. One leaf is missing between ff. 8-9.

Dated (fol. 98b) 26th August, 1885 of the Greeks (A.D. 1574), and written in the monastery of Za'farān, or the monastery of SS. Hannanya and Eugenius, the residence of the West Syrian Patriarchate, by the priest-monk Ephrem, son of Daniel, from the town of Mardin, in the time of Ignatius Ṭaibūtheus,<sup>1</sup> (ܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܡܡܝܢ); and of the Bishops Basil 'Abd al-Ghani and Timothy Thomas.

## B

Ff. 99-106: A collection of the poetical works of Barhebraeus.

... *ܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܡܡܝܢ*  
*ܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܡܡܝܢ*  
*ܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܕܡܡܝܢ ܡܡܝܢ*

The "motif," or the occasion which gave birth to the composition of the verses, which are in the twelve-syllable metre, precedes, in red ink, every poetical piece of the collection.

<sup>1</sup> This vocable may have been coined from the word *Tai-būtha*, and in that case it may mean "by the grace of God." From A.D. 1573 to A.D. 1589 the Patriarchal See is said to have been occupied by Ignatius David, Sbah of Mardin. Cf. Assemani, *Bib. Orient.*, ii, 482; Payne Smith, *Catal. Codd. Syr. Bib. Bodl.*, 202; *Barhebraeus' Chron. Eccl.*, ii, 847.







## D

Ff. 80-85: The story of the wife of a merchant of Tegrit. The husband had left her with his brother, who conceived a passion for her, but being unable to satisfy it, he accused her of adultery, the punishment of which was stoning. By a miracle, however, she did not die, but performed many miracles. In Garshūni.

The leaf which contains the title and the beginning of the story is missing. Another leaf is also missing at the end. We may entitle it: *ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

The story is found also in some other MSS. of my collection.

No date. Written by the same hand that wrote ff. 60-80 of the above treatise described under C.

## E

Ff. 86a-88a: The often recurring story of a child whose parents wished to murder in the time of the prophet Daniel. In Garshūni.

Same writing as above. The leaf containing the title and the beginning of the story is missing.

## F

Ff. 88b-92a: The conversation of Moses with God. In Garshūni.

Same writing as above.

*ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

## G

Ff. 92a-106b: A collection of the miracles of the Virgin. In Garshūni.

*ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

Same writing as above on ff. 92-95. Ff. 96-106b are in a bolder hand of the same period.

## H

Ff. 106b-116b: The miracle of the Virgin in the town of Atrīb in the time of Ma'mūn, son of Hārūn ar-Rashīd. In Garshūni.

*ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

## I

Ff. 117a-123a: A long prayer to be recited over sick people. In Syriac.

*ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

Same hand as above.

## J

Ff. 124-125: The story of a demon who rode on a wild ass which spoke when the demon wished to kill a monk. In Garshūni.

*ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

A thinner West Syrian hand of the same period.

## K

Ff. 126-129: A long *Sūghītha*. In Syriac.

*ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*

A more handsome and neat hand of the same period.

## L

Ff. 129-132: The treatise of Mūshe (Moses) bar Kepha on the tonsure of the monks. In Syriac.

*ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*








## B

Ff. 13b-68a: A Catechism according to the doctrine of the Roman Church, composed in A.D. 1725 (fol. 15a) by the monk 'Abd an-Nūr al-Āmedi (i.e. from Amed). In Garshūni.

The title of the work is given (on fol. 15a)  
as : 

The Catechism is divided into twenty-seven fasls, and begins :

السمع والذوق إلا... وماذا كان  
العلماء إلى الله الخالق وحدهم؛ الإله  
... معصية الخلق إلى الله معصية  
الإله والتمسك.

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1725. The MS. is, therefore, in all probability an autograph. Red headings. Profusely rubricated. Seventeen lines to the page.

An owner, Yaunān, son of Malké (يوان ابن ملكه), possessed the MS. in 2089 of the Greeks (A.D. 1778). The owner's name is written in Arabic and the date in Garshūni in two inscriptions at the end of the work (fol. 68a).

## C

Ff. 71a-99a: A treatise in twelve faṣls containing the examination of conscience before the oral confession, according to the doctrine of the Roman Church. In Garshūnī.

اسماء مدعیه هـ حسن الذمعه ۵۵۵۵ الالب  
حفظه ویرا.

The treatise is anonymous (cf. Mingana 259). Generally sixteen lines to the page.

No date. Written in a clear but slightly negligent West Syrian hand of A.D. 1750. Headings in red. Profusely rubricated.

## D

Ff. 100-106: A collection of different extracts from Christian theology, according to the Roman doctrine. In Garshūni.

No date. A negligent West Syrian hand of about A.D. 1780.

## E

Ff. 108-129: A catechism according to the Roman doctrine. Copied from a text that was printed in the monastery of St. John as-Shawīr in A.D. 1756. In Garshūni.

محلان؛ الأولهما المذهب . . . . .  
 البعد الآخر من أحد جانبي المذهب في  
 المذهب الآخر؛ مثل المذهب . . . . .  
 في المذهبين الآخرين.

No date. Written in a clear and somewhat bold West Syrian hand of about A.D. 1780. Headings in red. Well rubricated. Generally fifteen lines to the page.

The name of the copyist is given in a Syriac inscription on fol. 129b as Yaunān, son of Gorgis. The MS. has fallen into the hands of a West Syrian non-Uniat because there are erasures of specific Roman doctrines on ff. 114a, 115a, 129a.

## F

Ff. 130a-139: Two *madīhahs*, one of which on penitence and the other on the martyr, Simon al-Mashkūki (سليمان الماشكوكي), from the town of Mardin, who was murdered by the Muslims. In Garshūni.

No date. Written in a clear and neat West Syrian hand of about A.D. 1650. Headings in red. The name of the copyist is given in an Arabic inscription on fol. 133<sup>b</sup> as the deacon Ibrāhīm al-ʿAkrāwī.

The names of two owners on fol. 134 have been blotted out, but they can still be partly



read. One is the above Yaunān, son of Gorgis of the family of Ḥalabah (سلاحه), in 2090 of the Greeks (A.D. 1779). The name of the other owner who bought the MS. from the above Yaunān for the sum of five piastres and the year of purchase have been completely obliterated. The name of this Yaunān is also found in an Arabic inscription inside the cover. The last owner was Khaddūri Khūri Stephen (خدوری خوری اصطفان) (fol. 1a).

## Mingana 298

158 x 106 mm. 81 leaves, varying number of lines.

Treatises from different MSS. Many leaves are misplaced or missing. The most important works are :

**A**

Ff. 2b-7a: A *Promiṣyon* on the Liturgy.  
In Garshūnī. Headed in Syriac:

لَا تَدْرِي لَعَلَّيْهِ فُتُورٌ مِّنْ حَالٍ مَّوْجِلٍ

No date. Written in a clear and bold West Syrian hand by the monk Rabban Ḥanna, son of Adam (fol. 7a), in about A.D. 1697 (see below under F). Fifteen lines to the page.

On fol. 2a is the end of a Garshūni prayer, probably constituting an integral part of a work of an ecclesiastical character, the copyist of which is the deacon Joseph al-Gurji (ⲓⲟⲩⲉⲣⲓ), i.e. from Georgia. About A.D. 1700.

## B

Ff. 8-44 : The Liturgy of the West Syrians.  
In Syriac.

Ff. 46-47 contain the names of the saints of the West Syrian Church, and seem to be by an older hand.

No date. A bold West Syrian hand of about A.D. 1700. Twelve lines to the page.

## C

Ff. 48-50: Another Garshūni *Promīyon*.  
Incomplete at the end. About A.D. 1680.

## D

Ff. 51b-53a : A *huttāma*. In Garshūni.  
A thinner hand of about A.D. 1650.

## E

Ff. 53a-54b: An anonymous maimra in the twelve-syllable metre, in which mention is made of many saints. In Syriac.

Begins : **حزبنا احدا منكم وحبنا**  
About 1680.

## F

Ff. 55*b*-58*a*: Two long supplications, in which are mentioned the saints of the West Syrian Church. In Syriac.

Dated (fol. 58a) 2008 of the Greeks (A.D. 1697), and written by the monk Rabban Hanna, son of Adam, from the town of Mardin. See above, under A.

## G

Ff. 61a-69b: A long Garshūni *ḥuttāma* on the sacrifice. Headed in Syriac:

امک فاصی سہارا ہاں لا مہ؛ حیا۔

## H

Ff. 70-74 : A *Promīyon* in Garshūni.

The *Promīyon* was composed and copied in the days of the West Syrian Patriarch Ignatius Gorgis (ܐܝܨܬܝܢܐ ܕܥܝܪܐܢܐ) and of the Maphrian Basil Ishāk (ܒܝܨܠ ܝܫܚܐܩ). The Patriarch Ignatius Gorgis was elected in 1998 of the Greeks (A.D. 1687), and died in 2019 (A.D. 1709). This is according to Mingana Syr. 308, ff. 79b-80a. The author of the *Promīyon* prays for both of them (fol. 73a) and adds: ܐܡܝܢ ܕܝܗܝ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ.



## I

Ff. 75-81: Various prayers and supplications. In Syriac. Generally by a later hand of about 1750.

## Mingana 299

210 × 143 mm. 118 leaves, from sixteen to eighteen lines to the page.

A collection of different treatises. In Garshūni.

## A

Ff. 1b-9a: The story of St. Onesima, daughter of the King.

... مرة القصة بسم الله الرحمن الرحيم

One leaf is missing between ff. 6-7.

## B

Ff. 9a-25b: The story of the Rechabites and of the Abbot Zosimus

... مرة القصة بسم الله الرحمن الرحيم  
الحسن الخليلي مرة ابن زوسيموس  
... القصة

## C

Ff. 26a-33b: The story of the Patriarch Job.

... مرة قصة ابي المصالح.

## D

Ff. 33b-51b: The story of Shād b. 'Ād and of what happened to his castle, and the story of the vision of Solomon. In the style of the *Arabian Nights*.

مرة عاد ابن حار حار مرة عاد  
الحصن في زمانه.

## E

Ff. 51b-85b: The Apocalypse of Paul.

... املاف فو لهف القصة.

## F

Ff. 86a-118a: The Canons of penitence and confession of the West Syrian Church.

Headed: بحسب حكم الله ... من اجل  
اول حار افسس هاريت حار (الاحد) اف.

The Canons are fifty-two in number and generally consist of the punishments to be inflicted on various sins.

One leaf is missing between ff. 86-87 and three leaves between ff. 88-89.

## G

Fol. 118b: The Lord's Prayer in Persian but in Syriac characters.

احم بجمعنا حلهل التهمب.

Begins: اب حوز مل اهداب مارب  
مهمب.

Dated (85b) 1862 of the Greeks (A.D. 1551), and written by the priest Ibrāhīm (احموسر) for his son, the deacon Cyriacus.

Clear West Syrian hand. Headings in red. A sixteenth century Persian Christian (or a Syrian living in Persia) named 'Abd al-Aḥad, son of Wardah (بن واره), wrote a poetical piece in Persian at the bottom of fol. 118a. Another almost contemporary hand wrote a Garshūni note at the bottom of fol. 118b on Geomancy.

A last owner of the MS., the deacon George (جورج), son of Baḥḥāda (حسار), has an inscription on fol. 26a.

## Mingana 300

220 × 160 mm. 66 leaves, twenty-one lines to the page.

## A

Ff. 1-62a: The Psalter according to the arrangement of the West Syrian Church.

مل بمرمدها؟؟؟؟







The Lectionary seems to have been divided into lessons; for the Winter: **فب العال** (fol. 13a); and for the Summer: **فب الترف** (fol. 17a). It was also divided into parts (kisms). Fol. 6b is headed: **المصمرا لالالا**.

**٥٥٥ سمب; هاربا مدعا; دبه الحمصص.**

The Garshūni and Arabic colophons on fol. 22a inform us that the MS. was copied in A.D. 1869 by the deacon Stephen, son of Hanna al-Āzakhi (i.e. from the village of Azakh) for the Church of St. Thomas in the city of Mosul. The person through whom the work was executed was the Chorepiscopus David al-Zebouni<sup>1</sup>.

Written in a bold and handsome West Syrian hand. Headings in red. Profusely rubricated.

### Mingana 303

207 × 154 mm. 91 leaves, from twenty-one to twenty-three lines to the page.

The Service-Book of the West Syrian Church called *Shehîmé*.

**... حلا; يستمد; ده لقا; زفرا;  
ه; مدعا; ح; مدعا; ا; ح; مدب; افنمر مبرعا;  
مدب; مدعا; مدعا; مبرعا.**

No date. Written in a clear West Syrian hand of about A.D. 1780. Headings in red. Profusely rubricated.

Ff. 84b-90 contain a new section on the *Maurbé* with the heading: **حاصب مدعا;  
ح; مدعا.**

A pencil inscription written in Arabic on the title page mentions the name of an owner, Stephen Khūri.

<sup>1</sup> This Chorepiscopus is the great Syrian Uniat scholar who afterwards became Archbishop of Damascus.

### Mingana 304

201 × 154 mm. 108 leaves, sixteen lines to the page.

The fifth *maqālah* of the work on confession entitled *قلائد الياقوت*, by the Jesuit, Louis Dupont, as translated into Arabic by another Jesuit, P. Fromage. In Garshūni.

**المدعا لالالمدعا ح; حلا; حلا;  
المدعا فب ده مدعا مدعا; الاح; ا; ف.**

No date. Written in a bold and somewhat negligent West Syrian hand of about A.D. 1860. Headings in red. Profusely rubricated. Fairly broad margins.

An Arabic inscription on fol. 1a gives the name of an owner, Stephen Khūri.

### Mingana 305

388 × 283 mm. 6 leaves of double columns, thirty-one and thirty-two lines to the page.

Fragments of the West Syrian Breviary.

Fol. 1: Portions of the office for the beginning of Lent.

Fol. 2: Portions of the office dealing with the Prodigal Son, etc. In it are two *bā'ūthas* by Jacob of Serug, and one by St. Ephrem.

Ff. 3-4b: Portions of the office of the Forty Martyrs: **لحملا ح; ا; ح; ه; ا; مبرعا.**

In it are three *bā'ūthas* of Jacob of Serug.

Ff. 4b and 6: Portions of the office for Palm Sunday: **لحملا; مدعا; مبرعا; ا; مبرعا.**

In it are two *bā'ūthas* by St. Ephrem.

Fol. 5: Portions of the office dealing with the story of the man who was born blind, as narrated in the Gospel. In it are two *bā'ūthas* by Jacob of Serug and one by Bālai.

**ححلا; مدب; حح. ا; حلا; ا; مدب;  
لحملا مدعا.**

Fol. 6 should have been placed before fol. 5.

No date. Written on a thick vellum by a















Fol. xii<sup>b</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ* or *ܩܠܝܠܐ ܕܡܝܢܐ*;  
 fol. 24<sup>b</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ*; fol. 47<sup>a</sup>: *ܩܠܝܠܐ*;  
 fol. 70<sup>b</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ*; fol. 91<sup>b</sup>:  
*ܩܠܝܠܐ*; fol. 112<sup>b</sup>: *ܩܠܝܠܐ*; fol. 146<sup>a</sup>: *ܩܠܝܠܐ*;  
 fol. 184<sup>b</sup>: *ܩܠܝܠܐ*.

The third *yulpāna* is divided into the two following Books:

Fol. 216<sup>b</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ*, and fol. 271<sup>b</sup>:  
*ܩܠܝܠܐ ܕܡܝܢܐ*.

The "Practical" division begins on fol. 316<sup>b</sup> and contains the three following Books:  
 Fol. 316<sup>b</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ*; fol. 349<sup>a</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ*;  
 fol. 364<sup>a</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ*.

Dated July and August of the year 2136 of the Greeks (A.D. 1840), and written in the School of the Virgin Mary at Mosul (fol. 216<sup>a</sup> and fol. 316<sup>b</sup>). It was copied from a MS. dated 1597 of the Greeks (A.D. 1286), i.e. the year of the death of Barhebraeus.

The first and the original MS. apparently in the handwriting of Barhebraeus himself, or belonging to him (*ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ*) contained the date, 22nd of August, 1596 of the Greeks (A.D. 1285), and was written at Mosul, one year before his death (fol. 216<sup>a</sup>).

Written in a clear West Syrian hand. Headings in red. Profusely rubricated. Broad margins. Some corrections on the margins by an East Syrian owner. Ff. ii<sup>b</sup>-xix contain an index to the work. The same copyist seems to have written Mingana 306.

#### Mingana 311

196 × 142 mm. 99 leaves, fifteen lines to the page on ff. 1-90, and twenty lines on ff. 91-99.

A work on Astrology and Astronomy. In Syriac and in Garshūni. Headed in Garshūni.

... ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ  
 ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ.

#### A

Ff. 1-13 contain the Syriac part which deals with the happenings of the beginning of the year in each of the signs of the Zodiac.

ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ  
 ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ.

#### B

Ff. 14-74 contain the Garshūni part which deals with various Astrological and Astronomical points, the first of which are headed:

Fol. 14<sup>a</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ*; fol. 17<sup>b</sup>: *ܩܠܝܠܐ*;  
 fol. 19<sup>b</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ*; fol. 23<sup>a</sup>:  
*ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ*; fol. 25<sup>b</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ*;  
 fol. 27<sup>b</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ*; fol. 29<sup>a</sup>:  
*ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ*; fol. 32<sup>b</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ*;  
 fol. 33<sup>b</sup>: *ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ*; fol. 35<sup>a</sup>:  
*ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ*.

Three leaves are missing at the end, i.e. between ff. 74-75, according to the Syriac numbering at the bottom of the pages.

#### C

Ff. 75a-99: The treatise on Horoscope, called *Malhamah*, attributed to Daniel the Philosopher. In Garshūni.

... ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ  
 ܩܠܝܠܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ.

The expression "peace be with him" suggests that this "Daniel the Philosopher" is the prophet Daniel.



The treatise is divided into twelve faşl, corresponding with the twelve months of the year, beginning with October and ending with September. About three leaves are missing at the end, which contained part of August and all September.

No date. Written in a bold, clear and neat West Syrian hand of about A.D. 1750. Headings in red. Broad margins. Profusely rubricated. Ff. 91-99 are in a thinner script.

## Mingana 312

214 x 147 mm. 61 leaves, generally sixteen and seventeen lines to the page.

The liturgies of the West Syrian Church expurgated by Roman Catholic hands for the use of the West Syrian Uniates.

Ff. 1-19 are from an older MS. of about A.D. 1670, and the remaining leaves are from a MS. that was written in 2119 of the Greeks (A.D. 1808), by the priest Abraham (fol. 3a). The same priest seems to have supplied the index found on ff. 2-3.

Many leaves are missing here and there and the MS. is, generally speaking, fragmentary. Fol. 7b contains an appropriate title to all the MS. :

... حال این وضعیت را با توجه به  
مقتضای وضعیت موجود و مقتضای...

Ff. 3b-7b contain the preliminary prayers and New Testament lessons in Garshūni. Many rubrics are also in Garshūni throughout the MS. The liturgies which bear a name in the MS. are :

**A**

Fol. 18b: The liturgy of Proclus of Constantinople.

اسرافہ! ہمسرا محبت و ہمسکھہ! ہمسرا ہمسرا!

## B

Fol. 21b: The liturgy of St. James, the brother of Our Lord. Headed in Garshūni:

... رفاهیت، کیفیت مذا؛ محمود اده  
همه را.

## C

Fol. 40a: The end of the liturgy of the Twelve Apostles.

علماء اسلام، وادھم عادتیں۔

## D

Fol. 40b : The liturgy of St. Mark.

المسألة: ما هي الأجزاء التي يتكون منها الكتاب؟  
الجواب: يتكون من مقدمة، فصول، وخاتمة.

This liturgy is complete.

## Mingana 313

160 x 110 mm. 36 leaves, generally four-  
teen lines to the page.

The story of Masrūr of the *Arabian Nights*.  
In Garshūni. Incomplete at the end.

بذلك مرة واحدة؛ ومنه قوله في قوله  
 (العهود والعهود) . . . هذا هو الحب  
 الحامض والحمض.

Masrūr was a Christian from the Yaman.

No date. Written in a clear West Syrian hand of about A.D. 1600. Headings in red. Ff. 1-3 have been added by a later hand. Something seems to be missing between ff. 9-10, 14-15, 20-21, 28-29, 34-35.

Fol. 1b contains a short dream of a young man who found himself flying in the air.

## Mingana 314

162 x 107 mm. 103 leaves, varying  
number of lines.

Different treatises from different MSS.,  
put together by an Eastern binder.

## A

Ff. 1-59a: The "Book of the Dove" of Barhebraeus. In Garshūni.



... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ...

No date. Written in a clear but negligent West Syrian hand of about A.D. 1780. Headings in red. Well rubricated. Ff. 1-10, 15-19, 31-49, and possibly some others are supplied by a hand of about A.D. 1820.

## B

Ff. 60-69a: A Catechism according to the doctrine of the West Syrian Church. In Garshūni.

... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ...

At the end is the subscription :

ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ...

No date. Written by the same hand (of about A.D. 1820) that supplied the leaves of the above work of Barhebræus.

On fol. 70b is a rough sketch of a miniature in the form of a cross with the crowned Virgin at the top.

## C

Ff. 71b-77b: A treatise containing different methods of preparing ink.

Headed: ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ...

Ff. 77b-79b contain also a Garshūni treatise on the same subject.

Headed: ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ...

No date. Written in a clear West Syrian hand of about A.D. 1820.

## D

Fol. 86: A *turgāma* composed by a priest of Kuşūr, in favour of the West Syrian Patriarch, Shukr-Allah, when visited by the Armenian Metropolitan of (or, at) Amed.

This Shukr-Allah is probably Shukr-Allah Mardināya (i.e. of Mardin), who was elected in 2033 of the Greeks (A.D. 1722). See Mingana 308, fol. 80a.

ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ...

No date. Clear West Syrian hand of about A.D. 1820.

## E

Fol. 88a: A short mystical maimra on the Cross and on a young man standing near it, by Jacob of Serug.

Headed: ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ...

Begins: ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ... ܡܕܪܝܢܐ ܕܫܝܟܪܐܠܐܗ ...

No date. West Syrian hand of about A.D. 1840.

## F

Ff. 92-99b: An epistolary manual. In Islamic Arabic. Incomplete at the beginning.

No date. Written in a bold Naskhi hand of about A.D. 1750. The copyist's name is written at the end in Garshūni, and is the deacon Mūsa.

All the leaves of the MS. not included in the above treatises are crammed mostly with Garshūni notes on medicine written by various owners from about A.D. 1780 (as on ff. 100-101) down to about A.D. 1820.

## Mingana 315

107 × 73 mm. 103 leaves, ten lines to the page.

## A

Ff. 2-101: The Apocryphal history of the Virgin. In Garshūni.

As a leaf is missing at the beginning, there is no real title to the work. The story was







On fol. 56a is a coarse miniature of the saint piercing the head of a man personating pestilence.

## H

Ff. 61b-64a: The charm of St. Tamsīs (*sic*) (who dwelt forty years in a mountain) against lunatics.

ܕܢܐ ܡܥܝܢܐ . . . ܕܡܕܒ ܐܡܚܡܝܬ.

On fol. 61b is a coarse miniature of St. Tamsīs striking at the evil spirit of a lunatic.

## I

Ff. 70a-72a: The charm against carnivorous animals.

ܐܡܢ ܕܡܥܝܢܐ ܕܡܕܒ ܨܬܐܠܐ.

On fol. 70a is a coarse sketch of a lion.

Dated (fol. 73b) 2088 of the Greeks (A.D. 1777), and written by the deacon Jacob, son of Gurya (ܓܘܪܝܐ), son of Harōno (ܚܪܐܢܐ), from the village of Marshanis (ܡܪܫܢܝܝܬ), in the country of Athel (ܐܬܠ), for Ibrāhīm (ܐܒܪܗܝܡ), son of the priest Mar-Augin (ܡܪܥܝܢܐ = St. Eugenius), from the village of Kapīp (ܩܦܝܦ).

Clear and slightly negligent East Syrian hand. Headings in red. Profusely rubricated. The edges of the first three leaves are torn.

## Mingana 317

152 × 117 mm. 113 leaves, eighteen lines to the page on ff. 1-103, and sixteen lines on ff. 104-113.

Two different MSS. bound together.

## A

Ff. 1b-103b: The explanation of the West Syrian liturgy by Dionysius Barṣalībi. In Garshūni.

ܕܢܐ ܡܥܝܢܐ ܕܡܕܒ ܐܡܚܡܝܬ . . .  
ܕܡܥܝܢܐ ܕܡܕܒ ܐܡܚܡܝܬ ܕܡܕܒ ܐܡܚܡܝܬ  
ܕܡܥܝܢܐ ܕܡܕܒ ܐܡܚܡܝܬ.

The work which is naturally translated from Syriac is divided into nineteen bābs.

No date. Written in a clear West Syrian hand of about A.D. 1840. Headings in red. In a Syriac inscription on fol. 103b, it is stated that Barṣalībi died in November of the year 1483 of the Greeks (A.D. 1172).

## B

Ff. 104a-113b: The explanation of the West Syrian liturgy composed by Jacob of Edessa for Gīwargi (George), a stylite of Serug.

ܐܡܢ ܕܡܥܝܢܐ ܕܡܕܒ ܐܡܚܡܝܬ  
ܕܡܥܝܢܐ ܕܡܕܒ ܐܡܚܡܝܬ ܕܡܥܝܢܐ  
ܕܡܥܝܢܐ ܕܡܕܒ ܐܡܚܡܝܬ ܕܡܥܝܢܐ  
ܕܡܥܝܢܐ ܕܡܕܒ ܐܡܚܡܝܬ ܕܡܥܝܢܐ.

No date. Written in a clear West Syrian hand of about A.D. 1750. No rubrications.

As pointed out above, this second part is from a MS. totally different from that of the first part.

## Mingana 318

217 × 160 mm. 49 leaves, generally twenty-three lines to the page.

## A

A work on general Chronology, containing many sections for the feasts of the West Syrian Church. In Garshūni.

ܕܢܐ ܡܥܝܢܐ ܕܡܕܒ ܐܡܚܡܝܬ . . .

It is a complete treatise on ecclesiastical Chronology, and ff. 31a-43a contain the chronological tables of the ܐܡܠܬ computation, which contains 532 years. Headed in Syriac:



















Ff. 68b-72a: A treatise on virtue and perfection (إلهام محال)







6. Isaac of Nineveh (five prayers), fol. 19a :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .
7. Saba the Divine. Saba is the surname of John Saba or John of Daliatha (fol. 20a) :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .
8. Macarius the Egyptian (two prayers), fol. 21a :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .
9. Isaac of Nineveh. A long prayer in form of a treatise on mysticism :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .
10. John Chrysostom. Two prayers, one from his commentary on Ps. 6, and the other from his commentary on the Prodigal Son. Ff. 26b and 30a :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .
11. Basil of Caesarea (fol. 30b) :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .
12. Dionysius the Areopagite (eight prayers), fol. 35b :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .
13. St. Ephrem (two prayers), fol. 38a :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .
14. Philoxenus (three prayers), fol. 39a :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .
15. Severus of Antioch (fol. 40a) :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .
16. The Prophet Isaiah (fol. 43a) :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .

## B

Ff. 47a-49b : An index to all the lessons from the four Gospels and the Catholic Epistles according to the West Syrians.

ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ . . .

## C

Ff. 50-109a : The lectionary of the West Syrian Church. The lessons are only those taken from the four Gospels and the Catholic Epistles, as above, under B.

Incomplete at the beginning, but the subscription on fol. 94a is :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .

On fol. 94a begin the lessons from the Catholic Epistles :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .

On fol. 109a St. Jude is called "Jude son of Joseph" :  
 ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .

On fol. 76a, after John xxi, 19, is the following subscription in thick Arabic characters in the hand of the copyist : "Here ends the Gospel of the Apostle John," and then follow John xxi, 2-25, as if the last verses were not in the original that the scribe was copying. At the end of the Gospel of John (fol. 76b) occurs another Arabic subscription to the effect that this is the end of John's Gospel.

## D

Ff. 109a-111b : Anecdotes dealing with Macarius the Egyptian, excerpted from the "Book of the Roses of Paradise."

ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .

## E

Ff. 111b-112b : A *madrāsha* by the "Spiritual Old Man," a surname of John Saba or John of Daliatha.

ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .

## F

Ff. 112b-114b : The letter of Jacob of Serug to a virgin.

ܐܝܫܐܢ ܕܩܝܢܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ ܕܡܕܢܝܐ .











ܐܡܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

## F

Ff. 8b-11b: A treatise by Baršalībi on the number of similarities and dissimilarities between the four Gospels, etc., and a short introduction to each of them.

ܐܡܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

All the above pages have been added by a copyist Hadāyē, son of Shammo (ܡܡܝܐ ܕܡܡܝܐ), who mentions his name on ff. 3a and 6b. It is this copyist who seems to have renovated the MS. and added the edges of many leaves. Probably he was not the last binder of the MS., because fol. 179, which constitutes an integral part of the above treatise of Baršalībi, has been inadvertently placed at the end. It is the same copyist Hadāyē who has also added the Gospel harmony at the foot of the text of the four Gospels, because the script used for this harmony appears to be similar to that used in the above treatises.

No date. Written in a clear and neat West Syrian hand by the above Hadāyē, about A.D. 1700. Headings in red. Profusely rubricated.

## G

Ff. 12b-178a: The text of the four Gospels according to the Peshitta Version.

ܐܡܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Matthew: ff. 12b-56b. Mark: ff. 56b-85a. Luke: ff. 85a-138a. John: ff. 138a-178a.

Each Gospel is divided into kephalia, of which there are 68 in Matthew, 48 in Mark, 83 in Luke, and 20 in John.

The Ammonian sections and Eusebian Canons are marked on the margins in the usual way, and there is a harmony at the foot of each page. All these seem to have been added to the original MS. by the above copyist Hadāyē.

Dated (fol. 56b) 1702 of the Greeks<sup>1</sup> (A.D. 1391) and written in a clear and handsome West Syrian hand. Headings in red. Profusely rubricated. The lessons are marked in red in the body of the text.

On fol. 85a, a Garshūni inscription informs us that in 1904 (A.D. 1593), in consequence of a pestilence, the owner of the MS., Rabban Abraham (ܐܡܪ ܕܡܡܝܐ *sic*), died, and the MS. was bought by Rabban Jahānshā (ܝܗܐܢܫܐ), a Persian name) for the sum of ten shāhīyāt (ܫܗܝܝܐ).

Fol. 178 has been added by the eastern binder.

## Mingana 333

211 × 153 mm. 170 leaves, seventeen lines to the page.

## A

Ff. 1-141b: The Office-Book of the West Syrian Church, entitled *Shehīma*.

ܐܡܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

## B

Ff. 142a-146a: Some prayers (called *Maurbé*) to the Virgin.

ܐܡܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

<sup>1</sup> The last part of the date seems to be in the handwriting of Hadāyē.











علمده مدرختار اعلیٰ : اسلام آباد ، پاکستان  
 ملازمہ مدرختارہ : ذیلا سعید ذیلا ذیلا  
 اسلام آباد مع الکف محمد ذیلا سم مدرختار۔











The MS. is written in a uniform and clear West Syrian hand by the above deacon Archelides, son of the deacon Hanna of Mosul, and dated (fol. 130a) 2152 of the Greeks (A.D. 1841). Headings in red. Profusely rubricated. Fairly broad margins. Red rulings.

There are three anonymous poetical pieces in the twelve-syllable metre on fol. 1b.

### Mingana 341

163 × 113 mm. 176 leaves, nineteen lines to the page.

#### A

Ff. 1-32b: A work on astrology, horoscope, charms, etc. In Garshūni, but ff. 2a-9a are in Syriac.

The Syriac part is headed:   
 مده:جا مدله:   
 مدله:قا: امدل مدله: (sic) دمه: عتلا   
 م مدله: مدله: مدله:.

Incomplete at the beginning and at the end. No date. Written in a clear West Syrian hand of about A.D. 1780. Headings in red. The work is from a different MS. and was added to the following MS. by an eastern binder.

#### B

Ff. 33-37 are blank. Ff. 38-138b: The often recurring work on horoscope and kindred subjects by Abu Ma'shar Ja'far b. Muḥammad al-Balkhi. In Garshūni.

... دلات اللهاله والتهمر   
 اللهف اده مدله: اللهب.

The horoscope of women begins on fol. 119a.

#### C

Ff. 139a-141b: A treatise on the Syrian months and their relation to the signs of the Zodiac and the first elements. In Garshūni.

فب مدله:فة اللهاله: مدله: مدله:   
 مدله:مدله: مدله:مدله: مدله:مدله:.

#### D

Ff. 142a-148b: A short treatise on medicine, mostly on the stomach (مدله:) and pregnancy (مدله:). In Garshūni.

The second part is said to have been taught to Solomon by the head of the Jinns and by مدله:، the philosopher.

#### E

Ff. 149a-162b: A work on talismans. In Syriac and in Garshūni.

دات دلت اللهاله.

Ff. 157-162 only contain diagrams for talismans.

No date. Written in a clear West Syrian hand of about A.D. 1820. Headings in red. Ff. 172-176 are from another and earlier MS. of about A.D. 1750 and contain an imperfect treatise on astrology. In Garshūni.

### Mingana 342

220 × 158 mm. 78 leaves, thirty lines to the page for the first and main part of the MS.

#### A

Ff. 1b-32b: A treatise containing the explanation of the West Syrian liturgy and the meanings of the objects found on the altar and of the ecclesiastical vestments, by John (Iwannis) of Dara.

The margin of the title page contains the words اللهاله: اللهاله:, and the subscription

علمر قهقلا: مدله:جا مدله:   
 مدله: اللهاله: مدله:مدله: اللهاله:.



The work is divided into five sections, the headings of which are written by the copyist in white and red Estrangela characters on one yellow and two green backgrounds, but the last heading is in ordinary sirṭa :

- (a) Fol. 1b : **ܡܥ ܐܬܪ ܐܝ ܡܥܝܪ**  
 (b) Fol. 3b : **ܡܠܟܝܬܐ ܝܡܝܪ ܡܥܝܪ**  
 (c) Fol. 8b : **ܡܡܝܬܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ**  
**ܡܠܟܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ ܡܥܝܪ**  
 (d) Fol. 22a : **ܡܡܝܬܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ**  
**ܡܠܟܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ ܡܥܝܪ**  
 (e) Fol. 29a : **ܡܠܟܝܬܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ ܡܥܝܪ**  
**ܡܠܟܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ ܡܥܝܪ**

## B

Ff. 32b-34a : Short explanatory notes on many difficult passages of the Old Testament. Four of these notes are attributed to St. Ephrem and one to Severus of Antioch, and the others are anonymous.

A long note written horizontally on the margins of fol. 33b attributes the Ecclesiasticus to Jesus (Joshua), son of Simon Asira (called in Greek Sirakh), who lived 216 years, until he held Christ in his arms in the Temple, as in Luke, ii, 25.

## C

Ff. 34a-42a : A work containing the explanation of the Sacrament of the Holy Chrism. The work is anonymous, but its author is Dionysius Barṣalibi.

**ܐܘܬ ܡܠܟܝܬܐ ܐܬܪ ܐܝ ܡܥܝܪ ܡܥܝܪ ܡܥܝܪ**  
**ܡܥܝܪ ܡܥܝܪ ܡܥܝܪ ܡܥܝܪ ܡܥܝܪ**

The work is divided into ten kephalia.

## D

Ff. 44b-48a : A treatise containing the explanation of the Sacrament of Baptism, by Moses bar Kepha.

... **ܡܡܝܬܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ**  
**ܡܠܟܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ ܡܥܝܪ**

## E

Fol. 48a : A short treatise containing the place and the kind of martyrdom inflicted on each of the twelve Apostles.

... **ܡܠܟܝܬܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ**  
**ܡܠܟܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ ܡܥܝܪ**

This is followed by a still shorter treatise on the country in which each of the four evangelists preached and the language which he spoke.

## F

Ff. 48b-52a : A treatise on the history and explanation of the names of some Patriarchs and Prophets of the Old Testament, and Fathers of the Church.

... **ܡܠܟܝܬܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ**  
**ܡܠܟܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ ܡܥܝܪ**

## G

Fol. 52 : An extract from the work entitled **ܡܠܟܝܬܐ ܡܥܝܪ**, of Barhebraeus, on the hierarchies of the angels.

**ܡܠܟܝܬܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ**

## H

Fol. 53a : A short history of Moses bar Kepha.

It is said at the end that it was taken from a MS. of his historical work preserved in Jerusalem.

**ܡܠܟܝܬܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ ܡܥܝܪ**  
**ܡܠܟܐ ܡܥܝܪ ܡܠܟܝܬܐ ܡܥܝܪ ܡܥܝܪ**



## I

Ff. 54a-60a: A chronological treatise for the fasts and feasts of the West Syrian Church. In Garshūni

... سهار الاحمديت الارب ٥٥ سهار  
الاربعه; هالانزهر الكهناسيه.

Ff. 59a-60a are in Arabic. The work contains many diagrams and tables.

## J

Ff. 60b-61a: A list of the Turkish Sultans. It contains the years of their reign and the duration of each reign. In Arabic.

تواريخ ملوك ال عثمان.

The last Sultan mentioned in the hand of the copyist is Sultan Maḥmūd, in 1143 of the Hijrah (A.D. 1730). The names and the years that follow are by later hands.

## K

Ff. 63b-64b: The beginning of the grammatical work entitled "The Enlightenment."

... سهار  
ههزسار.

## L

Ff. 68a-69b: An acrostic maimra containing the explanation of the philosophical terms, by Jacob of Edessa.

Headed: ههزسار  
سهار.

Begins: ههزسار  
ههزسار.

## M

Fol. 70: The often recurring question addressed by the Nestorian Khāmīs bar Kār-dāḥé to Rabban Daniel bar Ḥaṭṭāb, with the answer of the latter and a still longer answer by Barhebraeus.

## N

Ff. 71b-72a: A short tract on how Barhebraeus foretold the year of his death by means of astronomical calculations, and on the hour in which he died in Maragha, and on how his body was brought to the monastery of St. Matthew (Shaikh Matti).

## O

Ff. 72a-76a: A maimra by St. Ephrem, on the seven climates of the earth.

Headed in Garshūni: ههزسار  
سهار.

Begins: ههزسار.

Dated (ff. 32b, 48a) 2023 of the Greeks (A.D. 1712), and written by the deacon Abraham, son of Yaunān, who was from the Shaṭṭiyah quarter of the town of Mosul. He makes a special mention of his spiritual father, the priest Sulaimān.

Clear West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins.

All the leaves that are not mentioned in the above enumeration, and all the blanks found at the end of a treatise and the beginning of another treatise, are crammed with useful historical and exegetical extracts, culled by an owner from different works. The most important of them are:

1. Fol. 53b: A historical note on the death of the Virgin, and a longer one on some historical facts dealing with the childhood of our Lord, taken from the works of Eusebius, Epiphanius, Ephrem and Jacob (of Edessa?).

2. Fol. 62a: A historical note on the wise men of the East, and the star that appeared to them, by Jacob of Edessa.

3. Fol. 64b: On the dream of Joseph, and the dreams in general.

4. Fol. 66a: On the three days which our Lord spent in the grave.



6. Fol. 71a: On Pentecost and on the coming down of the Holy Spirit.

210 x 156 mm. 242 leaves, twenty-two  
lines to the page.

Ff. 1-93*a*, 103*b*-242*b*: The commentary of Dionysius Barṣalibi, on the whole of the New Testament, with the exception of the Gospels.

Although the Apocalypse is mentioned in this heading it is not found in the MS., as it is imperfect at the end.

The order of the commentary is as follows:

Ff. 1b-71b: The Acts. Two leaves are missing at the end which contained the end of the Acts and the beginning of the Catholic Epistle of St. James. One leaf is also missing between ff. 61-62. Ff. 25-26 and 39 have been added by the eastern renovator of the

Ff. 72a-77b: Epistle of St. James. Ff. 78a-81b: 1 Peter (incomplete at the end). Ff. 82-83 are blank and added by the eastern renovator. Ff. 84-86a: 2 Peter (incomplete at the beginning, fol. 84 being fragmentary). Ff. 86b-89b: 1 John. Ff. 89b-90a: 2 John. Ff. 90b-91a: 3 John. Ff. 91a-93a: Jude.

Fol. 103 is fragmentary and fol. 218 is blank and has been added by the renovator. A leaf is missing between ff. 232-233.

B

Ff. 94a-103a: A work containing the life of St. Paul and the division of the Pauline Epistles into chapters, etc., by Euthalius.

Headed : محمد اسمعيل حمود فلاح  
فلاحه.

Begins : **من حسن الله ما فعله من معالي**  
**يسبح من الله ما هو ابرار من من.**

The text of the treatise offers some variants when compared with that preserved in the Bodleian Library. One leaf is missing between ff. 101-102.

The work of Euthalius was apparently translated from Greek by Thomas of Harkal himself, because on fol. 98a, in a short note added to the work, occurs the sentence :

[illegible]















nine as in Paris 224, ff. 1-36. The nine chapters contain seventy Canons, the first two of which are missing owing to a lacuna at the beginning. The tenth kephalion, which is apparently missing in Paris 224, is (fol. 47) :

ⲙⲉⲗⲁⲓ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ  
ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ

I

Fol. 89: A leaf containing a fragment of the first treatise on penitence and absolution, by Barṣalibi. The work is divided into eight sections, the first of which is :

ⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ

This treatise should have preceded the above Canons.

J

Ff. 95-105: A work, by the same Barṣalibi, on the obligations of bishops and priests and the Canons dealing with them, etc.

Incomplete at the beginning and at the end. Fol. 96b is the first heading of the section of bishops.

ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ  
ⲛⲁⲛⲁⲛⲁ

These leaves should also have preceded the above Canons.

K

Two leaves pasted by the binder inside the covers contain a treatise on poetry, apparently by Jacob of Barṭilla.

Written about A.D. 1400.

The MS. has no date, and is written in three clear West Syrian hands of about A.D. 1550, 1650, and 1720. The last hand predominates. Headings generally in blue ink. Some leaves are misplaced, and some others have no continuous text.

Mingana 346

160 × 105 mm. 81 leaves of double columns, nineteen lines to the column.

A

Ff. 1b-70b: The philosophico-theological work of Barhebræus, entitled: ⲙⲉⲗⲁⲓ ⲛⲁⲛⲁⲛⲁ

The pages are divided into two columns, the first of which contains the text and the second a translation of it into Garshūni.

B

Ff. 80a-81a: The often recurring question of Khāmis and the answer to it by R. Daniel bar Ḥaṭṭāb and by Barhebræus.

ⲙⲉⲗⲁⲓ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ  
ⲛⲁⲛⲁⲛⲁ

The pages are not divided here into columns. No date. Written in a clear West Syrian hand of about A.D. 1850. Headings in red. Profusely rubricated.

Mingana 347

135 × 86 mm. 99 leaves, twenty-seven lines to the page.

The controversial works of Dionysius Barṣalibi against the Armenians, as follows :

A

Ff. 1-32a: Barṣalibi's controversial work against the ecclesiastical habits of the Armenians.

ⲙⲉⲗⲁⲓ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ  
ⲙⲉⲗⲁⲓ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ  
ⲙⲉⲗⲁⲓ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ  
ⲛⲁⲛⲁⲛⲁ



The work is divided into nine kephalia ; it is called the " Fifth Book " because it follows the controversial works against the Muslims, the Jews, the Nestorians, and the Chalcedonians against each of whom Barṣalībi wrote a separate book. All this is explained at the end (fol. 32*a*).

## B

Ff. 32*a*-42*a* : A controversial treatise in which Barṣalībi answers all the objections of the Armenians.

فہتلا بلامحلا عہالا بلامحلا ؛ اؤمحلا  
حکتلا.

The subscription is : علمہ عہلا بلامحلا ؛ اؤمحلا.

## C

Ff. 42*a*-99*a* : Barṣalībi's controversial work against Kewark, the Catholicos of the Armenians, who had endeavoured to refute a treatise of the West Syrian Patriarch John bar Shūshan.

لہف دلامحلا ؛ اؤمحلا بلامحلا فہتر  
ملاہلامحلا ؛ اؤمحلا ؛ بلامحلا ؛ اؤمحلا  
بلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا  
ملاہلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا  
بلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا

The work is divided into two maimré, subdivided into ten and seven kephalia respectively. The second maimra begins on fol. 75*a*.

No date. Written in a clear, neat and thin West Syrian hand of about A.D. 1560. Headings in red. Well rubricated. Fairly broad margins.

## Mingana 348

141 × 95 mm. 66 leaves, generally from eighteen to twenty lines to the page.

## A

Ff. 1-24 : The " Book of the Dove,"  
بلامحلا ، of Barhebraeus.

The first kephalion, with all its *pāsūḳé*, and the first two *pāsūḳé* of the second kephalion are missing at the beginning. There is also a lacuna between ff. 14-15, and a leaf is missing at the end.

## B

Ff. 25-52 : A work containing prayers by various saints. In the colophon (fol. 66*b*) the work is entitled " Prayers of the Hours."

بلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا

Cf. Mingana 176 G, and Mingana 185, etc.

Owing to the above lacuna the work is incomplete at the beginning. It is also incomplete at the end, while something is missing between ff. 28-29, 48-49, 51-52. The saints whose names are mentioned in connection with some prayers are :

Fol. 28*b* : Abbot Serapion :

بلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا

Fol. 30*a* : John the Baptist (on the margins) : بلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا

Fol. 34*a* : Ḥannanya Akhsnāya :

بلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا

Fol. 35*a* : Gregory (of Cyprus) :

بلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا

Fol. 37*a* : Dionysius the Areopagite (three prayers).

Fol. 38*b* : Isaac of Nineveh (three prayers).

Fol. 48*b* : Philoxenus of Mebbug.

Fol. 50*a* : Abraham Kindōnāya.

Fol. 50*b* : Abbot Isaiah (against all temptations) : بلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا

بلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا

Fol. 51*a* : Abbot Macarius the Egyptian :

بلامحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا ؛ اؤمحلا



## C

Ff. 30a-34a : A parenetic and penitential maimra, in the seven-syllable metre, by St. Ephrem :

ܠܗ ܕܡܪܝܢܐ ܕܡܫܚܐ ܕܡܨܬܐ ܕܡܨܬܐ  
ܡܨܬܐ ܡܨܬܐ ܡܨܬܐ ܡܨܬܐ ܡܨܬܐ ܡܨܬܐ ܡܨܬܐ.

Begins : **حزب حب مله لعل وصال**

## D

Ff. 34b-36b: A mystical treatise on perfection, by Gregory of Cyprus, mentioned in a preceding prayer.

[illegible]

Begins : **هنا، جده، وحدنا، هنا** **ألمن**

Incomplete at the end.

## E

Ff. 53*a*-58*b*: A maimra, in the seven-syllable metre, on the perfect and the solitaries, by St. Ephrem.

۱۰۴ صاحب مدامنا : مذنب اہل ہنر .

Begins : **هذه هي البداية**

**F**

Ff. 58b-66b: A mystical maimra, in the seven-syllable metre, by Isaac of Nineveh.

مَدَامْدَا؛ مَدَنِي؛ اَمْسَف؛ سَمَا؛ حَا  
مَسْمَعَا؛ مَحْرَمَا؛ اَحْتَلَا.

Dated (fol. 66b) April 1884 of the Greeks (A.D. 1573), and written in a clear and neat West Syrian hand. Headings generally in blue ink. Ff. 53-60 are by another and more or less contemporary hand.

Something is missing between ff. 24-25, 52-53, 60-61.

## Mingana 349

302 x 213 mm. 87 leaves of two columns, generally from twenty-eight to thirty-two lines to the page.

The theological work entitled "Book of Treasures," by Jacob (or Severus) bar 'Isa bar Shikko bar Mark of Bartilla, Bishop of Adhurbaijan and of the monastery of St. Matthew (Shaikh Matti) :

الحاج: هتمل: محب محمد حلي  
المعلم: محب م.

The MS. has many lacunæ here and there, is incomplete at the beginning and at the end, and has a few misplaced leaves.

The second part begins on fol. 24<sup>b</sup>:

... مدغمیہ جا رہا ہے، اس لیے یہاں ہر مضمحل  
 طبقہ محفوظ ہے۔

The third part begins on fol. 52a.

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1750. Headings in red.

## Mingana 350

110 x 89 mm. 246 leaves, generally nine and ten lines to the page.

Miscellaneous extracts from the Office-Book and the Service-Book of the West Syrians.

The Garshūni colophon entitles the MS.  
"Book of Office" (fol. 180b):

من فضل الله على الخلق انهم لم يخلقوا من العدم بل  
من فضل الله على الخلق انهم لم يخلقوا من العدم بل

Interspersed here and there, especially towards the end, are many *madīhahs* in Garshūnī. On ff. 110-111 is the Lord's Prayer in Turkish, but in Syriac characters.



Dated April, A.D. 1850, and written (probably at Mosul) by Joseph, son of Behnān (*sic*) al-Haddād, in the time of the West Syrian Patriarch Ignatius Jacob; and of the Maphrian Gregory Behnam (written Behnān), Archbishop of Mosul; and of Cyril Matthew, Bishop of the monastery of St. Matthew (Shaikh Matti).

Negligent and bold West Syrian hand. Headings in red. Well rubricated.

### Mingana 351

114 × 84 mm. 109 leaves, ten lines to the page.

A Service-Book mostly containing the prayers recited by the deacons and the acolytes of the West Syrian Church.

Headed in Garshūni: *ܠܚܝܬ ܥܡܠܐܠܐ* . . .

*ܐܠܐܠܐ ܡܚܕܝ ܐܡܠܐ ܠܐܪܡܝܐ ܠܚܝܬܝܢܝܐ.*

No date. Written in a negligent West Syrian hand of about A.D. 1850. Headings in red. Ff. 40-47 are blank.

### Mingana 352

161 × 111 mm. 200 leaves, nineteen lines to the page.

Various tracts in Garshūni.

#### A

Ff. 1-18a: A maimra by Jacob of Serug on the good malefactor of the Crucifixion, and on the angel who watches over Paradise.

. . . ܡܡܥܢܐ ܡܥ ܡܥܠܐ ܡܡܥܢܐ ܡܡܥܢܐ  
ܐܡܡܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ  
ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ  
ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ

#### B

Fol. 18: A *takhshapta* recited at the Mass. In Syriac but with heading in Garshūni.

#### C

Ff. 19b-57b: The story of St. George, the owner of the "Gray Horse."

. . . ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ  
ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ  
ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ

#### D

Ff. 58a-75b: A maimra on the prophet Elijah by St. Ephrem.

. . . ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ  
ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ

#### E

Ff. 76a-86b: The story of the "man of God" or St. Alexius

. . . ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ  
ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ

#### F

Ff. 87a-108a: The story of the Emperor Zeno, of his wife Shams al-Munīr, and of his daughter Hilaria.

. . . ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ  
ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ  
ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ

#### G

Ff. 108b-121b: The story of St. Onesima, the daughter of the King.

. . . ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ  
ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ ܡܡܥܢܐ



## H

Ff. 121b-132a: The story of Sybil, the daughter of Heraclius the head of the pagans at Ephesus, and of her interpretation of dreams.

... مرة مصلح السعيدة احدى ايام  
معة.

## I

Ff. 132a-145b: The story of what happened to a king with his son, and of the poverty to which he was reduced.

... مرة مصلح من حله المصلح  
معدا انا انا من احدى معدا انا انا من  
القص.

## J

Ff. 145b-154b: The story of the miracle performed by the Virgin in Baghdad in the time of the Caliph Ma'mūn.

... مصلح من احدى ايام المصلح  
مصلح مصلح معة.

## K

Ff. 154b-164b: The story of the daughter of a Frankish king whose hands were cut off and then restored by the Virgin.

... مصلح من احدى المصلح المصلح  
الاب مصلح ايام مصلح مصلح المصلح  
مصلح مصلح ايام (sic).

## L

Ff. 164b-169a: Some miracles of the Virgin, narrated by Buḫtur (ܒܚܬܘܪ), or Bacterius, an Egyptian writer.

... حله مصلح مصلح المصلح مصلح  
... مصلح مصلح مصلح.

## M

Ff. 169a-170b: The story of a priest who was living in a village.

... مصلح المصلح الاب مصلح مصلح  
المصلح.

## N

Ff. 171a-182a: The letter that came down from heaven in the time of Constantine.

... المصلح الاب مصلح المصلح  
مصلح مصلح مصلح (sic) المصلح.

## O

Ff. 183a-200a: The story of St. John the owner of the golden Gospel.

... مرة مصلح مصلح مصلح  
المصلح.

No date. Written in a negligent West Syrian hand of about A.D. 1740. No rubrications.

## Mingana 353

153 × 105 mm. 111 leaves, sixteen lines to the page.

The ethical work entitled: *ܐܬܝܚܐ ܕܥܠܡܐ*, probably by the East Syrian writer Elijah Barshināya, Metropolitan of Nisibin. In Garshūni.

The work is divided into twelve bābs. One leaf is missing at the beginning and another at the end, while a leaf seems also to be wanting between ff. 4-5, 36-37, 104-105.

No date. Written in a clear West Syrian hand of about A.D. 1700. Headings generally in red. A later hand has supplied many leaves and omitted the red headings. The left margin of fol. 1 is torn away.











## B

Ff. 45a-90a: The "book of the invocations to the Virgin" and some other prayers.

... كتاب لرحمة الله عليه من كتابه ...

Dated (ff. 42b and 90a) 24th October and 15th November respectively, of A.D. 1869.

Clear West Syrian hand. The treatise under B is written by another hand in a thinner script. Profusely rubricated.

## Mingana 360

231 × 156 mm. 125 leaves, twenty lines to the page.

A comprehensive work on Alchemy. In Garshūni.

The book is entitled at the beginning as the: **كتاب الله المختار**, "The Book of Selections," and is described more fully in the colophon by the copyist (fol. 125a), as follows:

من كتابي المختار من احسن ما في الكتب  
المختارة كتاب الله المختار المختار من  
الله المختار المختار من الله المختار المختار  
المختار المختار المختار المختار المختار المختار  
المختار المختار المختار المختار المختار المختار

Many Arab authors are quoted here and there:

(a) Jābir b. ḥayyān, who died about A.D. 776 (from his work entitled *az-Zuhrah*, fol. 50a, etc.; and from his work entitled *al-Khawwās*, fol. 52a, etc.).

(b) Aḥmad b. 'Alī b. al-Waḥshīyyah, who died about A.D. 870 (from his work *Kanz al-Hikmah*, fol. 108a, etc.).

(c) Maslamah b. Aḥmad al-Maghriṭi, who

died in A.D. 1007<sup>1</sup> (from his work entitled *al-Aḥjār*, fol. 107a).

(d) The Emir Khālīd b. Shadīd (from his work entitled *al-Firdaus*, fol. 119b, etc.).

On fol. 124b is a bāb on **مختار**, by a writer Ḥasan al-Makkāwi.

On ff. 6b, 71b, 122b are blank spaces denoting passages which the copyist was unable to decipher in the original from which he was transcribing.

The quotations from authors are sometimes taken from voluminous works, e.g. on fol. 105b, a citation is from a first faṣl of a second bāb of a second ḳism.

Dated (fol. 98b, in Arabic, and fol. 125a, in Garshūni) 15th November, A.D. 1895, and written at Mosul by the deacon 'Abd al-'Azīz, son of the priest Gorgis (George), from the village of Ba'shīḳah. He wrote it for the monk David of Mosul.

Clear West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins. The fly-leaves (i-ii) at the end contain additional matter on Alchemy in Arabic characters.

## Mingana 361

217 × 161 mm. 103 leaves, eighteen lines to the page.

## A

Ff. 1b-91a: The Office-Book of the West Syrians.

**كتاب لرحمة الله عليه**

Something is missing between ff. 3-4, 10-11, 40-41, 52-53.

<sup>1</sup> This writer is referred to as **الامير**, "the master," and has after his name the expression **يسعد الله**, "may God have pity on his soul."



## B

Ff. 93a-103b: A portion of the prayers called *Maurbé*.

... ملى مع موقر.

No date. Written in a clear West Syrian hand of about A.D. 1800. Headings in red. Well rubricated. Ff. 12 and 99 have been supplied by a later hand in a thin paper.

## Mingana 362

210 × 154 mm. 191 leaves, eighteen lines to the page.

A commentary on the Gospel lessons of the West Syrian Church. The commentary is in Garshūni, but the quotations from the Syrian Fathers are often in Syriac.

... ملى مع موقر.

Only the principal lessons for Dominical festivals are commented upon, and the commentary has here and there a savour of antiquity and originality. The first lesson commented upon is, curiously enough, like the Diatessaron, the first chapter of John, followed by the lesson for the Nativity from Luke.

Incomplete at the beginning and at the end. From the Syriac numbering found at the bottom of the pages, it may be inferred that seven leaves are lost at the beginning.

The pericopes of the Gospels commented upon are in red and the commentary in black, while the text of the Gospels used by the author is that of the Harklean Version.

Among the Greek Fathers quoted are John Chrysostom, Cyril of Alexandria and Severus of Antioch, while among the Syrian Fathers, Ephrem and Jacob of Serug take precedence.

Special mention should here be made of

two Syrian commentators quoted: Mārūtha of Tegrit (ܡܪܘܬܐ ܬܥܪܝܬ), whose commentary on Luke is quoted on fol. 15b, and that on Matthew on fol. 134b; and Isidora of Melitene (ܐܝܣܕܪܐ ܡܠܝܬܝܢܐ) on Matthew (fol. 184a).

No date. Written in a clear West Syrian hand of about A.D. 1550. Headings in red. Profusely rubricated. Two leaves are missing between ff. 15-16, one leaf between ff. 60-61, and another between ff. 167-168, while an unknown number of leaves have disappeared between ff. 188-189, 189-190.

## Mingana 363

161 × 110 mm. 55 leaves, varying number of lines

A collection of treatises, mostly in Garshūni, bound together by an owner.

## A

Ff. 1a-3a: A *turjām* for Palm Sunday.

ܐܢܬܐ ܡܪܝܡ ܡܥܪܝܬܐ ܡܥܪܝܬܐ.

No date. West Syrian hand of about A.D. 1750.

## B

Ff. 3b-4 are blank. Ff. 5a-23b: A Book of Prayers. Incomplete at the end.

ܡܠܟܐ ܕܐܠܗܐ.

Ff. 9b-12b are occupied with tables giving the date of Easter Sunday from 2053 of the Greeks (A.D. 1741) to 2099 (A.D. 1788). In Syriac.

Headed: ܡܠܟܐ ܕܐܠܗܐ ܡܥܪܝܬܐ ܡܥܪܝܬܐ.

No date. A clear West Syrian hand of about A.D. 1780. Headings in red. Fourteen lines to the page.



## C

Ff. 24-25a are blank. Ff. 25b-50b: A treatise in twelve fašls on the examination of conscience for the use of the West Syrian Uniats.

... إلهاب مدعبر في فسر الكهنوت  
٥٥٥ إلهاب مدعبر في الفل.

No date. A clear West Syrian hand of about A.D. 1790. Headings in red. Profusely rubricated. Sixteen lines to the page. Something is missing between ff. 48-49.

## D

Ff. 51a-55b: A *turjām* for Palm Sunday by the priest Khidr of Mosul. Incomplete at the beginning.

The Arabic subscription is: هذا السمانين من  
تأليف قس خدر النستوري.

This Khidr is the East Syrian priest of Mosul, who in A.D. 1724 reverted to Roman Catholicism and went to Rome in 1725. Before that time he taught for thirty years at Mosul. See A. Scher's *Notice sur les manuscrits Syr. et Arabes . . . de Diarbekir* in *Journal Asiatique*, 1907, p. 408.

No date. Written in a clear West Syrian hand of about A.D. 1780. Well rubricated. Eighteen lines to the page.

## Mingana 364

216 × 150 mm. 113 leaves, from twenty-four to twenty-seven lines to the page.

A collection of miracles by many saints, especially miracles performed by the Virgin. In Garshūni.

A title on fol. 28b is good for most of the work: ... حرامت الله الصبر.

The miracles are fifty-four in number, but as the MS. is incomplete at the beginning

and at the end, some more miracles must have been found in it.

Some miracles have a connection with the monastery of Mount Sinai; so the miracle on fol. 40a and that on fol. 40b are narrated by Anastasius and Niyah (نسيه) respectively, abbots of this monastery, etc. A miracle on fol. 40b is reported by the Abbot Mishaël al-Garzāni (مخبر الارب).

The text exhibits here and there stylistic peculiarities that denote a Coptic rather than a Syrian writer.

No date. Written in a clear West Syrian hand of about A.D. 1500. Headings in red. Broad margins. Ff. 14-17 are profusely rubricated, and ff. 1-12, 44, 55-58, 66-69, 83-88, 101-102, 110-111 are supplied by a later hand.

A Garshūni inscription on fol. 69b gives the name of an owner, the deacon Behnān (*sic*), son of Elias, from the family of the priest 'Abdallah.

For another MS. containing similar matter see Mingana 458.

## Mingana 365

151 × 116 mm. 53 leaves, varying number of lines.

A collection of early tracts put together by a binder.

## A

Ff. 1-2a: The end of a *Zajalīyah* on Joseph son of Jacob. In Garshūni.

The beginning is missing. No date. West Syrian hand of about A.D. 1500.

## B

Ff. 3a-8b: A collection of poetical *Zajalīyāt*. Mostly in Garshūni, but a few pieces in Arabic.

No date. West Syrian hand of about A.D. 1550. The copyist's name is given in Arabic (fol. 8b) as Hadāyah (هداية).







## I

Fol. 37: A collection of the proverbs of Agur, son of Jakeh, of the Old Testament.

No date. Thin West Syrian hand of about A.D. 1450.

## J

Ff. 38-44: Miscellaneous extracts on various subjects, mostly on medicine.

## K

Ff. 45-52: Some *takhshpātha* of the West Syrians.

No date. Eighteenth century. The ink used by the copyist is beginning to fade.

## L

Ff. 53-54: The end of a *turjām* on the good malefactor (in Garshūni), and the beginning of another *turjām* on the Resurrection (in Arabic), both in the style of the East Syrian Patriarch Elijah III, Abu Ḥalīm.

No date. West Syrian hand of about A.D. 1650. Rubricated.

## Mingana 366

160 × 107 mm. 22 leaves, varying number of lines.

Three incomplete works put together by a binder.

## A

Ff. 2-18: The liturgy of the West Syrians.

It is incomplete at the beginning and at the end, and has here and there many lost leaves.

No date. West Syrian hand of about A.D. 1550.

## B

Ff. 19-20: A *madīḥah* in form of a *Zajalīyah* on penitence. In Garshūni. Incomplete at the end.

Headed: ܡܕܝܗܐ ܕܡܕܝܗܐ

West Syrian hand of about A.D. 1550.

## C

Ff. 21-22: A *Zajalīyah* on the day of judgment. Incomplete at the beginning.

At the end the author invokes the West Syrian saints Barṣauma and Asya (ܐܫܝܐ).

West Syrian hand of about A.D. 1600.

## D

The leaves used for binding contain miscellaneous matter.

There are on them, *inter alia*: 1. A Garshūni account of a shopkeeper who mentions the coins used in his time—sixteenth century. 2. A request by a father to a priest called Yalda (ܝܠܕܐ) and a monk called Kāras (ܕܐܪܝܐ) to pay special attention to the education of his son in the monastery of St. Behnam—same century. 3. A colophon to a MS., containing the ritual of Baptism, that was copied at Mosul in 1922 of the Greeks (A.D. 1681), by a priest Joseph.

## Mingana 367

226 × 154 mm. 234 leaves, sixteen lines to the page.

A collection of Garshūni works.

## A

Ff. 1-46b: The Apocalypse of Paul.

Three leaves are missing at the beginning, the first of which contained the title, but the subscription is: ܐܡܝܢ ܕܡܕܝܗܐ ܕܡܕܝܗܐ

ܕܡܕܝܗܐ ܕܡܕܝܗܐ

One leaf is missing between ff. 7-8, 14-15, 23-24.



## B

Ff. 46b-72a: The theological questions of SS. Basil and Gregory.

. . . مذهباً حلاله و حرامه

## C

Ff. 72b-88a: The life of St. Cyriacus and his Mother Julitta.

... مرة القمصين مدا; مع; مصمص القمصين  
العالين مصصها ادمه.

Two leaves are missing between ff. 82-83.

## D

Ff. 88b-98b: The letter which came down from heaven to Rome in the time of the Patriarch Athanasius.

... الحاجة إلى أن يكون من الصمد  
 ذلك من هذا إلى أن الصمد الحليم هو  
 مدبره وحميه.

## E

Ff. 98b-144a: The life of SS. Cosmas and Damian, with their mother and their three brothers, martyred on the 22nd of Hātūr.

... مرة المصطفى... مرسل... مرسل...  
... المرسل... المرسل... المرسل...  
... المرسل... المرسل... المرسل...  
... المرسل... المرسل... المرسل...  
... المرسل... المرسل... المرسل...  
... المرسل... المرسل... المرسل...  
... المرسل... المرسل... المرسل...

Ff. 128b-144a contains the miracles of the saints.

## F

Ff. 144b-177a: The life of John the Baptist,  
by Bishop Serapion.

... هبة الحب وما؛ وما المصطفى  
الحق ربه.

Ff. 174a-177a contain the miracles of the saint. I had not seen the present MS. when I published this story from Mingana Syr. 183, and Mingana Syr. 22, in the first volume of my *Woodbrooke Studies*.

## G

Ff. 177a-220a : The life of St. Behnam and of his sister Sarah, children of King Sennacherib, martyred 10th December, 663 of the Greeks (A.D. 352).

... ههنا ... مدا; ده نامر ههنا; اهلا  
 اهلا; الصخر القصب; ههنا; انت (است مذكر  
 القصب) ههنا دل اهلا; اهلا; مر ههنا  
 ده ههنا; داني; اهلا ههنا ههنا ههنا ههنا  
 ههنا; اهلا; احه ههنا ههنا.

## H

Fol. 22ob: The specification of the days of the month which Moses mentions in the Pentateuch as "two days in each month."

Headed : **الاسماء** **الكلمات** **مللا** **الكلمة**  
**موصوفات** **النحو** **في** **فلا** **عنه**; **معطيات** **معطيات**

# I

Ff. 22I-234: A homily on Lent and penitence.

Incomplete at the beginning and at the end. No date. Written in a clear and bold West Syrian hand of about A.D. 1550. Headings in red. Well rubricated. The copyist's name is given on fol. 88*a* as 'Abd al-Aḥad (حکم), from the village of Shaminzah (محمدي).

Mingana 368

252 x 175 mm. 171 leaves of double columns, twenty-four lines to the column.



The New Testament according to the Peshitta Version.

ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ

The MS. is incomplete at the beginning and at the end, and contains here and there many lacunæ, especially with regard to the Gospel of St. Mark and the last Pauline Epistles.

The lessons of the West Syrian Church are written generally in Estrangela characters in the body of the text itself, and the numbers which designate the chapters are as usual on the margins.

No date. Written in a clear West Syrian hand of about A.D. 1300. Headings in red. Well rubricated. A few leaves are only fragmentary.

#### Mingana 369

255 × 176 mm. 159 leaves, varying number of lines according to the hand used.

Different works in Syriac and in Garshūni, bound together from four different manuscripts, and mainly written by four different hands.

##### A

Ff. 1-15a: The story of the Patriarch Joseph, son of Jacob. In Garshūni. We may entitle it: **ܡܪܩܬܐ ܕܝܫܘܥ**

Three leaves are missing at the beginning, four others between ff. 5-6 and two more between ff. 12-13, 13-14.

No date. Written in a bold and handsome West Syrian hand of about A.D. 1450. Profusely rubricated. Thirty lines to the page.

##### B

Ff. 15b-18a: The story of St. Shamuni and her seven children, martyred by Antiochus. In Garshūni.

ܡܪܩܬܐ ܕܝܫܘܥ ܡܫܝܚܐ  
ܐܠܐ ܕܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ  
ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ

Dated (fol. 18a) 1785 of the Greeks (A.D. 1474), and written by Basil the door-keeper of the Church situated in the eastern side of the monastery of Za'farān, the residence of the West Syrian Patriarchate.

Written in a clear and neat West Syrian hand. The heading is in red. Thirty-one lines to the page.

##### C

Fol. 18b: The best method for praying, and an invocation before going to bed. In Syriac.

Headed: **ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ**

##### D

Ff. 18b-24a: The story of Zosimus and the Rechabites. In Garshūni.

ܡܪܩܬܐ ܕܝܫܘܥ ܡܫܝܚܐ  
ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ  
ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ

Same writing as above, under B.

##### E

Fol. 24 contains two poetical pieces in Garshūni and a Syriac inscription by a certain scribe 'Azīz (ܐܝܙܝܐ)

Same writing as above, under B.

##### F

Ff. 24b-29b: The maimra on the parrot which sang the *trisagion* in Antioch, by Isaac of Antioch. In Syriac.

ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ  
ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ  
ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ

Same writing as above, under B.



## G

Fol. 29b: A short historical treatise on the Syrian authors known under the name of Isaac. In Syriac.

ܓܝܪܐ ܕܝܫܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

Same writing as above, under B.

## H

Ff. 30a-32a: Portions of the Apocalypse of Peter. In Garshūnī.

ܗܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

Same writing as above, under B.

## I

Ff. 32a-34a: Six anonymous Biblical questions and the answers to them. In Syriac.

The first question is headed: ܐܬܝܢ ܕܡܪܝܢܐ

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

Three questions deal with Abraham, Moses and Solomon; the fourth contains a riddle; the fifth is against those who attribute unbecoming things to Christ; and the sixth is historical and deals with the year of the birth of Christ and His comparison with Alexander.

Same writing as above, under B.

## J

Ff. 34a-40b: A collection of pious anecdotes. In Syriac.

1. Fol. 34: A story on the incomprehensible judgments of God:

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

2. Ff. 34b-35b: The story of a king with his children, and of a rich man:

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

3. Fol. 35b: The story of three young men:

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

4. Ff. 35b-36a: The story of a monk:

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

5. Fol. 36: The story of a father of the desert who had intercourse with a woman:

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

6. Fol. 36b: The story of a man who had despaired of the world:

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

7. Ff. 36b-37a: A story illustrating the fact that everything is arranged by God:

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

8. Fol. 37: A story on the end of man:

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

9. Ff. 37b-38b: A story illustrating the mystery of the Eucharist:

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

10. Ff. 38b-39b: The story of two brothers and the Eucharist:

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

11. Ff. 39b-40b: A story that happened in the time of the Abbots Macarius and Shanūdi (Sanutius):

ܐܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

No date. Written in a clear West Syrian hand of about A.D. 1480. The writing is, therefore, contemporary with that of the above door-keeper Basil. From twenty-eight to thirty lines to the page. Headings in red. Well rubricated. From fol. 38 the pages are divided into two columns.

## K

Ff. 40b-43b: The history of Rome, by Diocles Peparethius. In Syriac.















kk

Ff. 117a-130a: The martyrdom of Pilate, by Cyriacus, Bishop of Oxyrhynchus, who took it, it is said, from a work written by Gamaliel. In Garshūni.

... مرة فملاهم هالك مدينة اوعلم  
... مدامن مده مولا القمص انا مدمام  
اهمف مدينة الاحصا.

I had not seen the present MS. when I published the text and the translation of the story from Mingana Syr. 127, and Mingana Syr. 355, in the second volume of my *Woodbrooke Studies*.

Dated (fol. 130a) 16th November, 1792 of the Greeks (A.D. 1481), and written by the above Basil, the door-keeper of the church situated "in the eastern side" of the monastery of Za'farān.

One leaf is missing between ff. 123-124.

ll

Ff. 130a-131a: A short treatise on the origin of the thirty pieces of silver given to Judas as the price of his betrayal. In Syriac.

اوت اسمها مده انا انا رورا بعصا  
مومها هدمها لتمدوم مدمسا.

mm

Ff. 131a-141b: The apocryphal story of the deportation of the Jews to Babylon under Nebuchadnezzar, in the time of the prophet Jeremiah. In Garshūni.

... همت حب اهنا الك حاص  
حب م حاصر الك حاصر ف انا ماص  
الحب.

I had not seen the present MS. when I published the text and translation of the story from Mingana Syr. 240, and Paris 65, in the first volume of my *Woodbrooke Studies*.

Dated (fol. 141b), in a Syriac colophon, 23rd November, 1792 of the Greeks (A.D. 1481), and written in the monastery of St. Malké (مَلَكَا) by the above "door-keeper" Basil.

One leaf is missing between ff. 131-132.

nn

Ff. 142a-149b: The life of John the Baptist by Bishop Serapion. It is followed at the end by a list of his miracles. In Garshūni.

همزة القمص مصل المصداق انا  
رجس.

In the handwriting of the above door-keeper Basil. One leaf is missing at the end, which contained the colophon and part of the miracles of the saint.

I had not seen the present MS. when I published the text and translation of the story from Mingana Syr. 22, and Mingana Syr. 183, in the first volume of my *Woodbrooke Studies*.

oo

Ff. 150a-156b: The story of Hilaria, the daughter of King Zeno. In Garshūni.

مرة الارنا احبة مكر رص.

Incomplete at the beginning and at the end. Fol. 155 is fragmentary.

No date. Written in a clear West Syrian hand of about A.D. 1500. Two columns to the page, and twenty-five lines to the column.

pp

Ff. 157-159b: The story of St. John, the owner of the golden Gospel.

... مرة مذب مصل راص انا  
الرب.

Incomplete at the beginning and at the end. Same hand as above, under oo.

The leaves used for binding contain liturgical matter.



## Mingana 370

219 × 157 mm. 141 leaves, twenty lines to the page for the first part and generally from twenty to twenty-two for the second part.

Three Garshūni works.

## A

Ff. 1b-55b: Portions of the controversial book entitled *الإيمان*, by the Coptic writer Peter al-Jamīl, Bishop of Melij (known also as Severus al-Jamīl), who lived in the fourteenth Christian century.

... ملنا من حلات الإيمان أوه  
بحر من فيه حب الإله من فيه لم يمدح  
المحل القاهم ... من مولا الإله  
الحق الإله حله.

Ff. 9b-15b are against the Nestorians, and ff. 15b-20b contain the profession of faith of Severus of Antioch, while ff. 21a-33b contain the history of the Councils.

## B

Ff. 55b-63b: The history of the Councils by Severus, Bishop of Eshmunain, known as Ibn al-Muḥaffa'.

... حلات المصاحف من طر محد  
الحمد من بحر من أوه من مولا المص  
الإله الحق من موه من موه الإله من  
محد من موه الموه.

Ff. 64a-71b contain the explanation of the Orthodox profession of faith (عزب الإله) (الإله).

Dated (fol. 71b) 1999 of the Grecks (A.D. 1688), and written in a clear West Syrian hand. Headings in red. Broad margins. The copyist's name has disappeared in a lacuna.

## C

Ff. 72a-141b: A commentary by way of question and answer, on the Paradise of the Fathers, as translated from Syriac.

As the beginning is missing there is no title to the work, but the subscription on fol. 141b reads: <sup>1</sup>

من ملنا من حلات الإيمان  
العزب من ملنا من حلات الإيمان  
الإله من ملنا من حلات الإيمان  
الإله من ملنا من حلات الإيمان  
من الملنا من حلات الإيمان

The work is divided into four *Juz's*, the last of which is on fol. 92a, attributed to Palladius:

الجز الرابع من الإيمان  
الملنا من حلات الإيمان  
من الجز الرابع من حلات الإيمان

The main headings that run throughout the work are "the brothers said" (ملنا)، and "the interpreter answered" (الملنا).

There is a lacunæ between ff. 134-135 and 140-141.

For date and style of writing see above, under B. In Mingana 403, the original Syriac work is attributed to Philoxenus of Mabbug.

## Mingana 371

153 × 101 mm. 172 leaves, eighteen lines to the page.

The book, entitled "The Dialogues," of the West Syrian writer Jacob (or Severus) b. Shikko of Bartilla.

<sup>1</sup> The following statement is found also in Mingana Syr. 403.



... مڤرڤ ڤمڤڤا ڤا ڤمڤڤا  
ڤڤاڤڤا.

The work is divided into three maimré and proceeds by way of question and answer.

The first maimra (ff. 1b-38b) is on grammar and has fourteen questions.

Ff. 39a-61b contain a grammatical treatise by the same author, in the twelve-syllable metre.

Headed : ڤمڤڤا ڤمڤڤا ڤمڤڤا  
ڤمڤڤا.

The second maimra (ff. 61b-129b) is on Rhetoric (ڤڤاڤڤا ڤڤاڤڤا), and has twenty-eight questions, of which the twenty-third and twenty-fourth (ff. 101a-116b) are an epistolary manual.

The third maimra (ff. 129b-172b) is on poetry (ڤڤاڤڤا ڤڤاڤڤا), and has twenty-one questions.

Dated (ff. 129b and 172b) 1938 of the Greeks (A.D. 1627), and written in a neat and clear West Syrian hand. Headings in red. Profusely rubricated.

On the fly-leaf at the beginning is an inscription in which we are informed that the MS. belonged to the children of the priest Dinno (ڤڤا) and the deacon Behno (ڤڤا)

### Mingana 372

174 × 124 mm. 256 leaves, twenty lines to the page.

#### A

The part of the Office-Book and the Service-Book of the West Syrians, entitled : ڤڤاڤڤا

Incomplete at the beginning and at the end. About fifty leaves are missing at the beginning, and a leaf or two are here and there wanting, especially towards the end, while the

edges of some other leaves have completely disappeared.

#### B

Ff. 54 sqq. contain a series of *takhshpātha* attributed to St. Ephrem and to Rabbūla, Bishop of Edessa, and put in order by Jacob of Edessa.

... ڤڤاڤڤا ڤڤاڤڤا ڤڤاڤڤا  
ڤڤاڤڤا ڤڤاڤڤا ڤڤاڤڤا ڤڤاڤڤا  
ڤڤاڤڤا ڤڤاڤڤا ڤڤاڤڤا.

#### C

Ff. 96a-114b : A treatise on ecclesiastical chronology.

... ڤڤاڤڤا ڤڤاڤڤا ڤڤاڤڤا  
ڤڤاڤڤا ڤڤاڤڤا ڤڤاڤڤا.

There are tables and diagrams for the sun, the moon, and the signs of the Zodiac.

#### D

Fol. 159a : A prayer for the monastery of the holy men, SS. Gabriel, Samuel and Simeon.

ڤڤاڤڤا ڤڤاڤڤا ڤڤاڤڤا ڤڤاڤڤا  
ڤڤاڤڤا ڤڤاڤڤا.

#### E

Fol. 160a : An anonymous *Kullāsa* in praise of a Bishop ; it is illustrated by the letters of the alphabet, each letter having a separate strophe. See Mingana 387 A. Incomplete at the end.

ڤڤاڤڤا ڤڤاڤڤا ڤڤاڤڤا.

Begins : ڤڤاڤڤا ڤڤاڤڤا ڤڤاڤڤا  
ڤڤاڤڤا.

#### F

Fol. 234b : Question asked by the Patriarch Severus and answered by Jacob (of Serug).



...  
 ...  
 ...

No date. Written in a clear and old West Syrian hand of about A.D. 1350. Headings in red. Profusely rubricated. A few leaves have been supplied and a few prayers added by later hands.

### Mingana 373

325 × 240 mm. 55 leaves of two columns, thirty-two lines to the column.

#### A

Ff. 1-30b: The metrical Grammar of Barhebræus.

#### B

Ff. 30b-50a: The treatise of the same Barhebræus *de aequilitteris*.

#### C

Ff. 50b-55a: An ethical maimra in the seven-syllable metre, possibly also by Barhebræus.

Begins: ...

In all the MS. the first column contains the text and the second an extensive commentary upon it in a thinner script.

No date. Written in a clear and bold West Syrian hand of about A.D. 1840. Headings in red.

### Mingana 374

220 × 157 mm. 65 leaves, twenty lines to the page.

A life of Alexander the Great composed in A.D. 1669 (fol. 2a), in a Christian spirit, by an anonymous Christian writer. In Garshūni.

...  
 ...  
 ...

The author says that he translated it from Greek into Arabic (fol. 1b): ...  
 ...  
 ...

The work, which is incomplete at the end, is divided into bābs, and is similar to that found in No. 256 and in No. 519 of the *Bibliothèque de manuscrits Paul Spath*.

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1840. No rubrications.

The work does not seem to have much in common with the Ethiopic book translated by Budge in 1896, under the title, *The Life and Exploits of Alexander the Great*.

For another copy see Mingana 440.

### Mingana 375

207 × 155 mm. 113 leaves, generally from twenty to twenty-six lines to the page.

The part of the Office-Book and the Service-Book called ... of the West Syrians

From the numbers of the quires marked at the bottom of the pages we infer that about 45 leaves are missing at the beginning, while a leaf or two are also wanting here and there, especially in the first part of the MS.

Ff. 1-11a: The ... (in eight *kīnātha*).

Ff. 11a-20b: The ... (in eight *kīnātha*).

Ff. 21a-50b: The ... (fifty in number, each of which is divided, as usual, into eight tunes. An additional *sibbiltha* on ff. 49a-50 is entitled, ... and is attributed to Mar Balai).

Ff. 51a-87a: The ... (fifty-three in number, each of which is divided, as usual, into eight tunes).

Ff. 87a-89a: The ... (in eight tunes).

Fol. 89: The ... (in eight tunes).











The title of the work is : **ܐܠܠܗܐ ܕܥܡܪܐ ܕܥܡܪܐ**  
See Mingana 344.

Incomplete at the beginning and the end.  
Something is also missing between ff. 40-41.

No date. Written in a clear West Syrian  
hand of about A.D. 1830. Headings in red.

### Mingana 380

196 × 142 mm. 12 leaves, sixteen lines to  
the page.

#### A

Ff. 1-11a: The ritual of Baptism, according  
to the West Syrian Church.

No date. Written in a bold but slightly  
negligent West Syrian hand of about A.D.  
1820. Well rubricated.

#### B

Ff. 11b-12a: The story of a man and a  
crow. In Garshūni. Incomplete at the end.

... **ܡܪܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ**

The story has been added by an owner to  
the above ritual of Baptism, and is written  
in a bold but ugly West Syrian hand of about  
A.D. 1860.

### Mingana 381

220 × 156 mm. 22 leaves, twenty lines  
to the page.

The often-recurring work on Horoscope, by  
Abu Ma'shar Ja'far b. Muḥammad al-Balkhi.  
In Garshūni. Incomplete at the end.

... **ܡܪܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ**  
**ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ**

No date Bold West Syrian hand of about  
A.D. 1880.

### Mingana 382

164 × 112 mm. 67 leaves, fifteen lines to  
the page.

#### A

Ff. 1-16a: The *Shumlāyē* (**ܫܘܡܠܐܝܐ**) of the  
West Syrian Church. In Syriac. Incomplete  
at the beginning.

#### B

Ff. 16a-25b: Some other *Shumlāyāt* in  
Garshūni.

... **ܡܪܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ**  
**ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ**

#### C

Ff. 26a-36b: The *madā'ih* in form of  
*zajālīyāt*, formerly (and often also in the  
present day) in use in the Syrian Churches,  
both eastern and western. In Garshūni.

The *madā'ih* written here are those for  
Palm Sunday, Lazarus, Resurrection, and the  
good malefactor. Some leaves (about four)  
are missing at the end

#### D

Ff. 40-56b: Some *takhshpātha*:

... **ܡܪܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ**

#### E

Ff. 56b-64b: Various poetical pieces in the  
twelve-syllable metre. In Syriac.

... **ܡܪܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ**

The first piece is in post-classical style and  
in honour of the West Syrian Catholicos Basil.

#### F

Ff. 65a-67b: A *Zajālīyah* in honour of  
St. Stephen, protomartyr. In Garshūni. In-  
complete at the beginning and at the end.



No date. Written in a clear West Syrian hand of about A.D. 1680. Headings in red. Well rubricated.

### Mingana 383

200 × 150 mm. 59 leaves, generally sixteen lines to the page.

The elegiacal *Madrāshé* of the West Syrian Church. They are mostly in the style of St. Ephrem.

ܡܕܪܬܐ ܕܡܕܪܬܐ ܕܡܕܪܬܐ

The *Madrāshé* are assigned to bishops, priests, deacons, monks, ordinary clerics, nuns, kings and rich people, strangers, fathers of families, mothers of families, women in general, young men and children.

An index of subjects is on fol. 1, and an index of tunes on fol. 59.

No date. Written on thin paper in a West Syrian hand of about A.D. 1880. Headings in red.

### Mingana 384

177 × 126 mm. 22 leaves, nineteen lines to the page.

#### A

A fragment of the Psalter according to the West Syrian Church.

ܡܕܪܬܐ ܕܡܕܪܬܐ ܕܡܕܪܬܐ

No date. Written in a clear and handsome West Syrian hand of about A.D. 1450. Headings in red. The verses are separated by the letter *hé* which stands for *Hallelujah*.

On fol. 3b is an inscription by a sixteenth century owner, Behnām, son of Mihdā (ܡܝܚܕܐ).

#### B

The leaves used for binding contain miscellaneous liturgical matter in two West Syrian hands of about A.D. 1300 and 1500.

### Mingana 385

320 × 217 mm. 129 leaves, thirty-two lines to the page.

#### A

Ff. 1b-129a: The *Nomocanon* of Barhebraeus, entitled *Huddāyē*.

ܡܕܪܬܐ ܕܡܕܪܬܐ ܕܡܕܪܬܐ  
ܡܕܪܬܐ ܕܡܕܪܬܐ ܕܡܕܪܬܐ  
ܡܕܪܬܐ ܕܡܕܪܬܐ ܕܡܕܪܬܐ

The work is divided into forty kephalia, subdivided into *pāsūḳé*, an index of which is found on fol. 2.

Dated (fol. 129a) A.D. 1894 and 2205 of the Greeks, and written at Mosul by the priest Behnām, son of John of the family of Tha'labān (ܬܗܠܒܐܢ), in the time of Ignatius Peter III, the West Syrian Patriarch of Antioch; and of Dionysius Behnām, Archbishop of Mosul; and of Cyril Elias, bishop of the monastery of St. Matthew in the mountain of Alfāf.

Copied from two MSS., one of which is in the village of ẖarakōsh (= Baith Khudaida), and the other in the West Syrian Church of St. Thomas at Mosul. The copyist gives on fol. 3 the colophons of these two MSS.

The ẖarakōsh MS. is dated Saturday, 22nd November, 1879 of the Greeks (A.D. 1568), and was written in the Church of the Deipara of the town of Amed, by the priest Manšūr, son of 'Azīz, from the village of Zāz (ܙܙ), in Ṭūr 'Abdīn; in the time of Ignatius Ni'mat-Allah (ܢܝܡܬ ܐܠܠܗܐ), West Syrian Patriarch of Antioch; and of Basil 'Abd al-Ghani (ܒܝܫܐ ܐܒܕ ܐܠ ܓܗܢܝ), Maphrian of the East; and of Timothy Thomas, the Patriarchal Vicar and the brother of the above Patriarch.

The other MS. is dated 1794 of the Greeks (A.D. 1483), the year of the death of the West



[illegible]

## B

<sup>1</sup> I.e. from the village of Shatāh.  
<sup>2</sup> I.e. from the village of Baith Mātha.  
<sup>3</sup> Cod. **عبد الله** **ابن** **سليم**;

\* I.e. from the village of Bā-sibrīna.  
 \* I.e. from Mediat, or Mediad.



Ends: **ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ**  
**ܡܥܪܝܢ.**

Written in a clear but slightly negligent hand. Headings in red. Profusely rubricated. For date, see above.

### Mingana 386

157 × 113 mm. 138 leaves, sixteen lines to the page for the first part and seventeen for the second part.

#### A

Ff. 1-117b: Baršalibi's commentary on the West Syrian liturgy. In Garshūni.

... **ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ**  
**ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ**  
**ܡܥܪܝܢ.**

Dated (fol. 117b) 16th June, 2121 of the Greeks (A.D. 1810), and written in a clear West Syrian hand by the monk Mūsa of Mosul. The year 2121 is written as 121. Fairly broad margins.

The work is divided into nineteen bābs.

The MS. from which the present one is derived seems to have been old and not always legible, as on ff. 18b-19a, 52a, 108a spaces are left for passages that the copyist was unable to decipher.

#### B

Ff. 118-138a: The often-recurring treatise, divided into twelve fašls, on the examination of conscience, for West Syrian Uniats.

... **ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ**  
**ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ**  
**ܡܥܪܝܢ.**

The treatise is written by a different hand and has been added to the above work of Baršalibi by the binder.

No date. Clear but somewhat negligent West Syrian hand of about A.D. 1820. Headings in red. Well rubricated. Thinner paper.

### Mingana 387

157 × 105 mm. 82 leaves, generally from twelve to fourteen lines to the page.

#### A

Ff. 1-5a: Two anonymous and rhymed maimré in the twelve-syllable metre.

The first maimra, which is incomplete at the beginning, is a *Ḳullāsa* formed from the letters of the alphabet, in favour of an ecclesiastical dignitary, see Mingana 372 E. The final strophe of *tāw* begins: **ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ**

**ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ**

The second maimra is of a Christological and mystical character, and begins:

**ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ**

From the Syriac numbering at the bottom of the pages we gather that nine leaves are missing at the beginning of the MS.

#### B

Ff. 5a-39ab: The deacon's part in the liturgy of the West Syrians, with some other prayers.

Fragments only remain of ff. 10, 38-39. A leaf is missing between ff. 14-15, 26-27, 30-31, 35-36.

#### C

Ff. 40-64a: Various prayers and supplications.

#### D

Ff. 64a-66b: Two rhymed *Ḳullāse* in the eight-syllable and in the twelve-syllable metres, in favour of the West Syrian Patriarch (or Maphrian), Basil.

The first begins: **ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ ܡܠܟܐ ܡܥܪܝܢ**



Incomplete at the beginning.

Ff. 68a-70a: A short rhymed maimra in Syriac and in Garshūni on the miracle of Cana.

[illegible]

Fol. 70 is torn at the top.

Ff. 70a-72a: A Garshūni hymn in which are mentioned the saints of the West Syrian Church.

Headed : **حصہ اول : حقائق**

Ff. 72a-75a: A maimra by Mark bar Kikī in the seven-syllable metre.

مولود محمد حسن محمدان؛ در صف (sic)  
 زکاة الله.

Begins : House of Nazir

Ff. 75a-76b: An astrological treatise on the sun in its relation to the signs of the Zodiac. In Garshūni.

ملاحظه: هي نزهة القمصان اليك الحبه.

Ff. 76a-82: Pious sayings in Garshūni and in rhymed prose concerning the four evangelists.

... من هذا الأسفل

Incomplete at the end and last leaf fragmentary.

No date. Written in two clear West Syrian hands of about A.D. 1500. The first part is rubricated and has red headings.

200 x 150 mm. 51 leaves, sixteen lines  
to the page.

Ff. 1-50a: A collection of the elegiac *madrāshé* of the West Syrian Church.

محل ومدة لها وحتمها.

As in Mingana Syr. 383, the *madrāshé* are generally in the style of St. Ephrem and are assigned to people of various ranks and orders.

No date. Written on thin paper in a West Syrian hand identical with that of Mingana Syr. 383. Headings in red.

Ff. 50b-51b: An elegiac *madrāsha* in the metre *mutadārik*, composed in Arabic by a certain Maṣṣūr Zebūnī, who died on the 29th December, A.D. 1881.

مدراش لمنصور زبوني المتوفي في ٢٩ كانون ٢ سنة

• ۱۸۸۱

Clear Naskhi.

217 x 155 mm. 124 leaves, from nineteen to twenty-one lines to the page.

Ff. I-II4: The **قال** and the **مقدّم** of the West Syrian Church.

The *Kālē* (ff. 1-43*b*) are counted here as seventy-eight (fol. 43*b*), and are each divided into eight tunes.

Two leaves are missing at the beginning,  
and two others between ff. 6-7.







Ff. 38a-45b: The maimra *Zaugānāya* on perfection, said to have been recited by Barhebræus in Baghdad in 1588 of the Greeks (A.D. 1277).



















## C

Ff. 101b-124b: The history of the Councils, by Severius, Bishop of Eshmūnain, known as Ibn al-Muḳaffa'. In Garshūni. Incomplete at the end.

... في ايام الصليانية سنة فل ...  
 الحمدية في ...  
 الاز الصليانية ...  
 حذو دارج المصنف ...  
 الجيع دارج سالمة في الصليانية.

The text begins with l. 6, p. 131, of the edition of the work in *Pat. Orient.*, vol. 3.

No date. Written in two negligent West Syrian hands of about A.D. 1750 and 1790. No rubrications.

## Mingana 400

180 × 133 mm. 176 leaves, generally from twenty to twenty-four lines to the page.

The *Scala Paradisi* of John Climacus. In Garshūni.

... في ايام الصليانية ...  
 في ايام الصليانية ...  
 ... في ايام الصليانية ...  
 سنة في ...

The work is divided into thirty-one "scales," an index of which is found on ff. 1b-2a.

Dated (fol. 176a) the ninth hour of the last Friday of the month of August of the year 1896 of the Greeks (A.D. 1585), and written in the village of Banābīl (حناحلا), east of the town of Mardin, and in the monastery (مصحف) of St. Behnām and St. Barṣauma, by the priest-monk Addai, son of Wāhibah (واهب), from the village of Kaphrābīyah (كفرابيه), situated east of the monastery of St. Gabriel, St. Simeon and St. Michael;

in the time of Ignatius Peter Dāwūd-Shah (داود شاه), son of Maḳdasi (pilgrim) Ḥalābīyat Nūr ad-dīn (نور الدين), the West Syrian Patriarch of Antioch; and of Basil Pilate, the Maphrian of the East; and of Bishop Thomas, Patriarchal Vicar (ساحب) (الحبيب) (الابراهيم).

The copyist makes also mention of some of his fellow-monks: Jacob, who was from Ṭūr 'Adbīn (طور ادبين), like himself; and his own carnal brother Behnām. On fol. 176b he also solicits prayers for his spiritual father, Rabban Ḥanna (John), from Ḥiṣn (حيسن), and his other pupil, Rabban Ṣalība (صليبا).

Written in a clear West Syrian hand. Headings in red. Well rubricated. Fairly broad margins.

The leaves used for binding contain the maimra on the Virgin, by Timothy, Bishop of Gargar (تيموثي) (تيموثي).

## Mingana 401

200 × 146 mm. 203 leaves, fifteen, sixteen, and twenty-one lines to the page, according to the hand used.

Various Garshūni treatises put together from two MSS. by a binder.

## A

Ff. 1-9a: A discourse on the guests in the parable of the wedding found in the Gospels.

The treatise is incomplete at the beginning and so has no title nor author's name.

Dated, in the Arabic colophon on fol. 9a, 1887 of the Greeks (A.D. 1576), and written by the priest 'Abd al-Masīḥ, known as Ibn Tirkānah (ابن تركانه), of the town of Jazīrat ibn 'Umar (الجزيرة العمريّة), situated on the Upper Tigris. The copyist states that in that







## I

Ff. 165a-203b: The Apocalypse of Paul. Incomplete at the end.

... **ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ**

No date. All the MS. from fol. 25 to fol. 203 is written in one hand: a West Syrian bold script of about A.D. 1550. Headings in red.

## Mingana 402

294 × 198 mm. 89 leaves, twenty lines to the page.

## A

Ff. 1b-80a: The work on rhetoric by the West Syrian writer Antonius Rhetor of Tegrit.

... **ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**

The MS. contains all the first maimra, which is subdivided into thirty kephalia, and also the second maimra, which is, however, incomplete at the end.

The first maimra ends on fol. 71a: **ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**

This is immediately followed by the second maimra: **ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**

**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**

No date. Written in a bold and handsome West Syrian hand of about A.D. 1380. Headings in red. Profusely rubricated.

A later hand has added many vowels, according to the Greek system of the West

Syrians. Some vowels are used by the first copyist in the original system of vowelings with dots.

## B

Ff. 80b-89b: A long maimra, in the twelve-syllable metre, on St. Behnām and his sister Sarah, by the West Syrian Patriarch Ignatius Behnām Hedhlāya, who died in A.D. 1454.

Headed: **ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**

Begins: **ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**

The maimra is incomplete at the end and has been added by a later hand of about A.D. 1780 to the above work of Antonius Rhetor. Two columns to the page (except the first), with generally twenty-two lines to the page.

In reality the maimra contains a complete life of the saint.

## Mingana 403

218 × 153 mm. 244 leaves of double columns, twenty-three lines to the column. Ff. 129-244 have not two columns.

Miscellaneous treatises in Syriac and in Garshūni.

## A

Ff. 1-92b: An elaboration of the Paradise of the Egyptian Fathers, attributed to Philoxenus of Mebbug. In Garshūni.

... **ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**  
**ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**

The work, as the title implies, seems to be an abridgment and is divided into four parts (*Juz's*), which stand on ff. 1-13a, 13a-20a, 20a-23b, 23b-92b















## Mingana 404

217 × 163 mm. 67 leaves, fifteen lines to the page.

A volume of mixed contents.

## A

Ff. 1-31a: Prayers of the Hours for all the days of the week, according to the West Syrians.

... قلا :حقا :دوتا :بمقدا :عدا  
عدهدا.

## B

Ff. 31b-38b: Various poetical pieces from the Office-Book.

Ff. 34b and 35a contain riddles (استهلا)

## C

Ff. 39a-44b: Poetical pieces by the West Syrian writer, the Maphrian Basil or Shim'un (Simon) at-ūrāni, who died in A.D. 1743.

اد :داحس :قلا :ستها :دهم :دهده  
:اد :داحس :دهده :دهده :دهده :دهده  
دهده :دهده .

A later hand has written on the margins in pencil :  
دهده :دهده :دهده :دهده :دهده

## D

Ff. 44b-47a: A mystical maimra in the twelve-syllable metre, by the same Maphrian Basil or Shim'un at-Ṭūrāni.

:دهده :دهده :دهده :دهده :دهده :دهده  
دهده :دهده :دهده :دهده :دهده :دهده  
Begin :دهده :دهده :دهده :دهده :دهده

## E

Ff. 49b-56a: Various prayers from the Office-Book of the West Syrians.

On ff. 53b-56a each verse of Psalm xci is followed by a short invocation.

## F

Ff. 56a-66a: The often-recurring maimra, in the twelve-syllable metre, on the Divine wisdom, attributed to Barhebraeus.

... :دهده :دهده :دهده :دهده :دهده :دهده  
دهده :دهده :دهده :دهده :دهده :دهده

This is followed by a note in pencil which attributes the treatise to Barhebraeus.

## G

Ff. 66b-67a: A short calendar for the festivals of the West Syrian Church.

... :دهده :دهده :دهده :دهده :دهده :دهده  
دهده :دهده :دهده :دهده :دهده :دهده

No date. Written in a clear and bold West Syrian hand of about A.D. 1780. Headings in red. Well rubricated.

On fol. 31a the name of the copyist is given as Khaddūr (دهده) or Khudūr.

## Mingana 405

157 × 116 mm. 110 leaves, from twenty to twenty-seven lines to the page.

## A

Fol. 1a: A chapter from the teaching of the Apostle Addai in Edessa.

دهده :دهده :دهده :دهده :دهده :دهده  
دهده :دهده :دهده :دهده :دهده :دهده

## B

Ff. 1b-108b: Part of the theological encyclopaedia entitled :دهده :دهده , by Barhebraeus.











## A

Ff. 1-148b : A long maimra on St. Behnām and on his sister Sarah. It is in reality a metrical history of the two saints.

The first part of the story is found in Mingana 402, and is therein attributed to the West Syrian Patriarch Behnām Hedhlāya, who died in A.D. 1454. As the first leaf is missing in the present MS. the work has no title, and consequently no author's name at the beginning, but the subscription on fol. 148b, which is by a later hand, ascribes it to the famous Jacob of Serug :

ܡܝܡܪܐ ܕܡܕܢܐܢ ܕܝܥܩܒ ܕܫܪܘܓ ܕܡܕܢܐ  
ܕܝܥܩܒ ܕܫܪܘܓ ܕܡܕܢܐ ܕܡܕܢܐ.

The final line of the maimra is : ܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ.

The work, however, does not seem to be by Jacob of Serug, but by the Patriarch Behnām Hedhlāya.

One leaf is missing between ff. 51-52, and ff. 9, 94, 97 and 147 are supplied by a later hand.

## B

Ff. 148b-150b : Another maimra on St. Behnām, erroneously attributed to St. Ephrem. Incomplete at the end where two leaves seem to be missing.

Headed : ܡܝܡܪܐ ܕܡܕܢܐ ܕܡܕܢܐ

Begins : ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

## C

Ff. 151a-153b : A maimra on the dead, in the seven-syllabic metre.

ܡܝܡܪܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

Begins : ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

At the top of fol. 151a the copyist had begun another treatise to the effect that every human passion has a psalm to counteract it, but he

changed it in a thinner script into the present maimra.

## D

Ff. 154a-158b : A treatise on the demon of blasphemy by the spiritual Sāba, generally a surname for John Sāba or John of Dālyātha.

ܡܝܡܪܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ  
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

## E

Ff. 158b-160b : Another anonymous maimra on the dead. Incomplete at the end.

Begins : ܡܝܡܪܐ ܕܡܕܢܐ ܕܡܕܢܐ

No date. Written in a clear and generally bold West Syrian hand of about A.D. 1550.

Ff. 19, 28, 84 and 104 contain on the narrow margins of the MS. inscriptions by owners : the priest Joseph (or Rabban Joseph), son of Mas'ūdi (ܡܕܢܐ ܕܡܕܢܐ)

A marginal inscription on fol. 30b gives the name of the copyist as the deacon Ḥabīb, son of Ḥanna. Another marginal inscription on fol. 79b simply reads : " Rabban Ḥanna."

## Mingana 410

124 × 77 mm. 116 leaves, twenty lines to the page.

Various works on mysticism.

## A

Ff. 1-36b : The mystical exhortations of Isaiah of Scete.

ܡܝܡܪܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

From the Syriac numbering we infer that fifty-two leaves are lost at the beginning of the MS. There is, therefore, no regular Syriac title to the work. The first red heading occurs on fol. 6b : ܡܝܡܪܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܡܝܡܪܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ















From this sentence it would seem that the work is an abridgment. The sermons which are called *maḳālāh*, *karzah*, or *mau'izah*, deal mostly with the sacraments and the festivals of the West Syrian Church.

The sermons are here and there crammed with Syriac quotations and the margins of some pages are also filled with citations from Barhebræus's work entitled *Auṣar Rāzē*. Further, whole pages have been excerpted, apparently by the copyist, from another Syriac work of Barhebræus entitled : **ܡܬܬܬܐ ܕܝܪܬܐ**. See ff. 41a-42b, 46, 51b-52a, 60b-62b.

The original MS. seems to have ended with a lacuna on fol. 69b. All the leaves that follow are by another hand.

Dated (fol. 96b) 2072 of the Greeks (A.D. 1761), and written by the deacon 'Abd al-'Azīz in a clear West Syrian hand. Headings in red. Some pages profusely rubricated.

The colophon (fol. 96b) does not seem to have been written by the copyist. The number of the lines varies from twenty-one to twenty-six.

On fol. 51a the work is described : **ܡܬܬܬܐ ܕܝܪܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ**.

## B

Ff. 97a-114b : A Christological treatise vindicating the Monophysite doctrine of the Incarnation. In Garshūni.

The work is incomplete at the beginning and at the end, and contains many quotations from the Greek and Syrian Fathers of the Church. It is divided into bābs, of which the fourth begins in Arabic on fol. 107b, and the fifth on fol. 109a. The former begins :

الباب الرابع. امر احمدم ; حبل ف به;  
اللازم مع مسئلة المصطفى.

No date. Written in two more or less contemporary hands of about A.D. 1750. From

seventeen to twenty-five lines to the page. The headings are in red in the second part, but are omitted in the first part, and a blank space marks their place.

## C

Ff. 115-118 : Some *Shumlayāt* of the West Syrians. In Garshūni.

Incomplete at the beginning and at the end. No date. A West Syrian hand of about A.D. 1750. Twenty-one lines to the page. Profusely rubricated.

## D

Ff. 119-124 : The profession of faith of the West Syrians. In Garshūni.

Incomplete at the beginning and at the end. Many Greek Fathers of the Church are quoted in support of the Monophysite doctrine of the Incarnation.

No date. Written in a minute and slightly negligent West Syrian hand of about A.D. 1750. No rubrications. Twenty-nine lines to the page.

## E

Ff. 125-128 : A *Hussāya* of the West Syrian Church. In Garshūni.

No date. Written in a slightly bold West Syrian hand of about A.D. 1750. Nineteen lines to the page.

On fol. 1a is an inscription by an owner, Peter, son of Maḳdasi (pilgrim) Nu'mān ; and at the foot of the page is a line of Syriac poetry in an East Syrian hand of about A.D. 1780.

## Mingana 415

144 × 100 mm. 30 leaves, generally fifteen lines to the page.

The prayer book of the West Syrians. In Garshūni.

**ܡܬܬܬܐ ܕܝܪܬܐ**



The MS., which is incomplete at the beginning and at the end, contains prayers for morning, noon, evening, and night.

The leaves used for binding contain coarse sketches, scribbles, and half-erased inscriptions by various owners. Fol. 7 is fragmentary.

No date. A neat West Syrian hand of about A.D. 1700. Headings in red. Profusely rubricated.

#### Mingana 416

217 × 158 mm. 221 leaves, twenty-five lines to the page.

The sermons of the West Syrian writer, the Maphrian Shim'un (Simon) at-Ṭurānī. In Garshūnī.

... صلات الامم واليه من الامم  
المعجزات معصية الله واليه

The sermons are thirty-six in number, and are so arranged as to fit the ecclesiastical year of the West Syrian Church. The first sermon (fol. 2a) is on the sanctification of the Church (امم الله), and the last (fol. 208b) is written on the "peace" of the Saturday preceding Easter Sunday: **في**  
**رحمة الله عليه ذلك معصية من الامم**  
**مع هذا الله.**

This is followed (fol. 215a) by an additional sermon pronounced by the author, "on himself and on the rest of the sinners like him":

معذرة له من الامم معذرة الله  
معذرة ذلك معصية من الامم الله.

Fol. 1 contains an index of the sermons which is incomplete at the beginning.

Dated, in a long colophon composed in Syriac poetry (fol. 221b), 2034 of the Greeks, and A.D. 1725 (سنة 1142), and written by the priest 'Abd

al-Karīm, who prays for his teacher the priest Matthew. The MS. is, therefore, contemporary with the author who was murdered by Kurds in A.D. 1743.

The year 2034 of the Greeks corresponds, according to the general computation, with A.D. 1723, and not 1725.

Written in a clear and neat West Syrian hand. Headings in red. Some pages profusely rubricated. Broad margins.

#### Mingana 417

236 × 166 mm. 14 leaves, generally twenty lines to the page in the first part and fifteen lines in the second part of the MS.

Parts of two different MSS. put together by an owner.

#### A

Ff. 1-6b: The liturgy of the West Syrians, especially that part of it which a new priest has to learn by heart.

... لخصه بهذا بلطف معصية سبلا من  
الله.

Incomplete at the end. Rubrics in Garshūnī.

No date. Clear hand of about A.D. 1780. Well rubricated. Broad margins.

#### B

Ff. 7-14: The *Kaumé* of the West Syrians.

Begins: **الحمد لله الذي**  
**بالحمد لله.**

Incomplete at the end. Fol. 7a only rubricated. No date. Bold hand of about A.D. 1800.

#### Mingana 418

320 × 219 mm. 105 leaves, thirty-two lines to the page.















## Mingana 422

207 × 148 mm. 189 leaves, generally twenty-three lines to the page.

## A

Fol. 1a: A short mystical treatise on the ten merits of hunger in fasting.

Begins: ܩܥܘܡܐ. ܕܚܝܬܐ ܡܥ ܕܚܝܬܐ ܕܡܥܠܐ ܕܡܥܠܐ  
ܕܡܥܠܐ ܕܡܥܠܐ ܕܡܥܠܐ ܕܡܥܠܐ ܕܡܥܠܐ ܕܡܥܠܐ

The treatise seems to be the end of a large work on mysticism, of which only five lines remain at the beginning of the page.

## B

Ff. 1b-170a: The four Gospels according to the Peshitta version in use in the West Syrian Church.

... ܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ  
ܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ

The indications of the Church lessons are written in the body of the text in thicker characters. Explanatory glosses are here and there found on the margins.

On fol. 3b Matt. ii, 23 lacks the word "by the prophets" and the verse reads: ܐܝܬܐ

ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ

This probably denotes a very early reading.

Matthew: ff. 1b-50b. Mark: ff. 51a-80b. Luke: ff. 81a-133a. John: ff. 133a-170a.

The numbers which designate the chapters are written on the margins. Matthew has twenty-two chapters, Mark thirteen, Luke twenty-three, John twenty. Besides these numbers the four Gospels are counted collectively and have in common seventy-eight chapters marked alongside of the respective numbers of each Gospel.

## C

Ff. 170b-177b: A maimra on Simeon the Stylite, by Jacob of Serug.

Headed: ܐܡܪ ܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ  
ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ

Begins: ܐܡܪ ܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ  
ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ

## D

Fol. 177b: The second chapter of a work on mysticism dealing with the purity of the thoughts.

ܩܥܘܡܐ ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ  
ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ ܕܡܥܬܝܢ

## E

Ff. 178a-189b: A section of the mystical work entitled *Paradise of the Fathers*, containing the sayings and the mystical teaching of the Egyptian Fathers of the desert.

Headed: ܐܡܪ ܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ  
ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ

Begins: ܐܡܪ ܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ  
ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ

The work proceeds by way of question and answer. Those who ask are "the brothers" (ܐܬܐ), and the one who answers is "the teacher" (ܡܕܢܐܝܐ).

In this work there seems to be a lacuna between ff. 179-180, 181-182, 182-183, 188-189.

The Gospel part of the MS. is dated (fol. 170a) Saturday, 22nd September of the year 1880 of the Greeks (A.D. 1569) and was written in the church of SS. Sergius and Bacchus in the village of Baith Khudaïda, near Mosul.

ܐܡܪ ܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ  
ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ











Fol. 90 : A treatise on the number of words found in each of the Books of the Old and New Testaments. Cf. Mingana 161, ff. 10a-11a.

At the end all the words found in the Old and New Testaments are counted as ninety thousand (لعمري القوم مائة). This probably refers to the Greek Version.

Ff. 90b-91b : A treatise containing a short history of the martyred prophets and Apostles, apparently by the same Epiphanius.

Incomplete at the end, and part of fol. 91b and all fol. 92a are either blank or filled with scribblings by owners.

Ff. 92b-96a: An anonymous ecclesiastical calendar for Church festivals and commemorations.

H

# I

Ff. 97<sup>a</sup>-100: The controversial works of Dionysius Barṣalibi against the Muslim Arabs and the Jews. Incomplete at the end.

Ff. 97a-98a contain the index prefixed to the two treatises.

No date. The MS. is written in three more or less contemporary West Syrian hands of about A.D. 1550.

Fol. 82 contains the colophon to ff. 1-82, and gives the name of the copyist as the monk 'Abdallah (أبو عبد الله), son of the priest Ephrem from the village of Dairhaliya (دير الحلي).

Ff. 97-100 are from another MS. and were added to the MS. under consideration by an owner or a binder. They have not two columns in a page as the rest of the leaves and count twenty-five lines to the page. They are in a clear, neat and handsome script of about A.D. 1550.

216 x 158 mm. 129 leaves, eighteen lines to the page.

The Service-Book of the East Syrian Church,  
entitled ܡܝܫܡܪܐ, and some other prayers.

... حالاً؛ مهمربو حالاً؛ حالاً؛  
مهمربو حالاً؛ مهمربو حالاً؛

Ff. 2b-56b contain the evening prayers (لَحْصَا; مَعْقِلَا; مَعْقِلَا عَسَقِلَا) and ff. 56b-73a the morning prayers (لَحْصَا; مَعْقِلَا; مَعْقِلَا عَسَقِلَا).

Ff. 73a-94a: The **محدث** and the **المحدث**

Ff. 94a-99b : The **ḥiṣṣa** ḥiṣṣa

Ff. 99b-127b : The **حملة بهية**

The MS. must have been copied by a Chaldean (East Syrian Uniat), because on ff. 118a,







On fol. 1a is the seal of a Chaldean priest  
Cyriacus Makhnūk (ܥܝܪܝܥܝܩܡܚܢܘܩ)

عَمَّا يَكُنْ هَذَا بِعَمَلِكُمْ حَالًا لَا مَبْرَأَ  
... حَبِيبُ! رَحِمَ اللَّهُ عَمَّا يَكُنْ هَذَا  
... حَالًا لَا مَبْرَأَ حَبِيبُ! ...

<sup>1</sup> This name is taken from the ornamental pattern found on the title page.























Each month has a special section called *faṣl*.

## B

Ff. 29a-41a: A treatise on horoscope of births, entitled "Signs of the Holy Birth."

... ܠܗܘܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ.

The work treats of some signs that occur in the sky, in the sun and in the moon. In the colophon (fol. 41a) it is included in the above *Malhamah* of Daniel: ܡܠܚܡܐ ܕܕܢܝܐ.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ.

## C

Fol. 41b: The beginning of Ecclesiasticus.

... ܠܗܘܐ ܡܫܝܚܐ ܕܡܫܝܚܐ.

No date. Written in a clear but not very handsome West Syrian hand of about A.D. 1760. Headings in red. Well rubricated. A coarse ornamental pattern on fol. 41b.

## Mingana 437

320 × 213 mm. 279 leaves, twenty-six lines to the page.

The *Book of the Sessions* according to the Peshitta Version of the East Syrian Church.

... ܠܗܘܐ ܡܫܝܚܐ ܕܡܫܝܚܐ.

Ff. 1b-26b: Joshua (with 18 chapters).  
Ff. 26b-51b: Judges (with 16 chapters). Ff.  
51b-112b: Samuel (with 37 chapters).

Ff. 112b-178a: Kings (with 35 chapters).  
Ff. 136a-147a are called "the Book of Elijah" [ܡܠܚܡܐ ܕܝܠܝܐ]; and ff. 147a sqq. are headed "the Book of Elisha" [ܡܠܚܡܐ ܕܝܠܝܐ].

Ff. 178a-201a: Wisdom (with 13 chapters).  
Ff. 201a-209a: Ecclesiastes (with 6 chapters).  
Ff. 209a-213a: Ruth (with 2 chapters). Ff.

213a-216b: Song of Solomon (with 2 chapters).  
Ff. 216b-252b: Ecclesiasticus (with 20 chapters).  
According to the colophon the author of Ecclesiasticus was called Jesus, son of Simon, and was living in the time of the Maccabees.

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ.

Ff. 253a-279a: Job (with 25 chapters).

Apart from the above chapter-numbering belonging to each separate Book, all the Books forming the *Book of the Sessions* have a general and collective chapter-numbering from 1 to 164 marked on the margins of the folios.

An inscription by the renovator states (fol. 279b) that the MS. was written in A.D. 1855 by the deacon Hormiz, son of Cyriacus, of the family of Baith Kardash, of the small town of Alkosh. He was helped in his task by the priest Manṣūr, of the family of Sauro. These two copyists were the pupils of the priest Damian.<sup>1</sup>

ܠܗܘܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ.

Written in a clear and bold East Syrian hand. Headings in red and often in bold Estrangela characters. Fully vowelled.

<sup>1</sup> Evidently the one who composed the office of the Immaculate Conception in the Chaldean (East Syrian Uniat) breviary.



A long inscription on fol. 279a states that the MS. was renovated Friday, 15th July, A.D. 1910, by the scholar Joseph, son of the priest Elijah, etc., of the family of Homo, from the village of Alkosh. The renovator, who was helped in his work by his father, has supplied also ff. 1-8, 10-11, 19, 81-82, 179, 188, 198, 256-279.

### Mingana 438

102 × 72 mm. 69 leaves, generally from eleven to fourteen lines to the page.

Various works of a devotional character.

#### A

Ff. 1-6: (a) The end of a prayer to the Virgin (ff. 1-2a).

(b) The Canticle of the Three Children (ff. 2a-5b): ܐܚܡܝܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ

(c) The beginning of a prayer to be recited before going to bed. Incomplete at the end.

The MS. is deficient at the beginning and I have no means of ascertaining how many leaves are missing from it.

#### B

Ff. 7-24: Various prayers and invocations to the Virgin. Incomplete at the end.

The couplets of a prayer begin with ܡܠܟܐ, and the couplets of another with ܡܠܟܐ.

#### C

Ff. 25-26: The end of a prayer to the Virgin and a *katholiki* for Palm Sunday, both in Garshūni. The latter is headed: ܡܠܟܐ ܕܢܚܝܐ.

#### D

Ff. 26b-38b: Various prayers as follows:

(a) A prayer for St. Shamūni of the Macca-bees and her seven children.

ܡܠܟܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ

The names of the seven children given in this West Syrian prayer are different from those found in the East Syrian tradition. See *Breviarium Chaldaicum*, vols. i, ii, iii, p. 351.

(b) The prayer of St. Gregory (ff. 26b-27b).

ܡܠܟܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ

(c) The prayer of Abraham Ẹindōnāya (ff. 27b-28b).

ܡܠܟܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ

(d) The prayer of St. Ephrem (ff. 29a-30a).

ܡܠܟܐ ܕܢܚܝܐ ܕܢܚܝܐ

(e) The Canticle of the Three Children (ff. 30a-33b).

ܐܚܡܝܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ

(f) A maimra by St. Ephrem (ff. 33b-35a).

ܡܠܟܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ

(g) Two prayers by Abbot Isaiaħ (ff. 35a-37a).

ܡܠܟܐ ܕܢܚܝܐ ܕܢܚܝܐ

(h) The prayer of St. Basil of Cæsarea (ff. 37a-38a).

ܡܠܟܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ

(i) The prayer of Isaac of Nineveh (fol. 38b).

ܡܠܟܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ

ܡܠܟܐ ܕܢܚܝܐ ܕܢܚܝܐ

#### E

Ff. 39a-45: The *zajaliyāt* of 'Īsa al-Hazārī. In Garshūni.

Incomplete at the beginning and at the end. The author's name occurs in some couplets;

so on fol. 41a is the sentence: ܐܢܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ, and on fol. 44a and b:

ܐܢܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ ܕܢܚܝܐ

The margins of fol. 41 are damaged, and fol. 45 is torn in the middle, but the text is not injured.

#### F

Ff. 46-51: The very effective prayer that the Virgin taught the Apostle Matthew,











This section, which apparently contains parts ii-iv, is entitled (fol. 26*a*) the "Book of Utilities and Mysteries."

... کتاب الیهاب مع صلاب  
المکتب المکتب المکتب  
الکتاب المکتب.

The order of the above parts corresponds roughly with that found in Mingana 70. The MS. contains, therefore, what is known as the *Book of the Rolls*, or کتاب المجال, the second part of which I edited and translated as fasc. 6 of my *Woodbrooke Studies* (q.v.). It is an extension of what passes under the name of the *Apocalypse of Peter*.

So far as the title is concerned the work seems to be identical with that contained in Mingana 70, but the text used in the two MSS. differs considerably. So also is the case with the order of the narrative.

For the contents of ff. 44*a*-45*b* see below under E.

B

Ff. 45*b*-49*b* contain a life of Clement similar to that found in the Greek *Recognitions of Clement*.

... کتاب الیهاب مع صلاب  
المکتب المکتب المکتب  
الکتاب المکتب  
... کتاب الیهاب مع صلاب  
المکتب المکتب المکتب  
الکتاب المکتب.

The text is different from that edited and translated by Mrs. Gibson in *Studia Sinaitica* (No. 5).

C

Ff. 49*b*-68*a*: The preaching of Peter and Paul in Antioch, Laodicea and Rome.

The work has no special title and seems to be embodied in the above narrative. The following heading occurs at the beginning:

... کتاب الیهاب مع صلاب  
المکتب المکتب المکتب  
الکتاب المکتب.

The text is also different from that published by Mrs. Gibson.

This section and the one that precedes it are in Mingana 70, relegated to the end of the book.

D

Ff. 68*a*-124: The continuation of the *Apocalypse of Peter*.

Headed: ... کتاب الیهاب مع صلاب  
المکتب المکتب المکتب  
الکتاب المکتب.

E

Ff. 44*a*-45*b*: The story of the elevation of the See of Seleucia and Ctesiphon to the dignity of a Patriarchate.

... کتاب الیهاب مع صلاب  
المکتب المکتب المکتب  
الکتاب المکتب  
... کتاب الیهاب مع صلاب  
المکتب المکتب المکتب  
الکتاب المکتب.

This section is found at the end of Mingana 70.

Dated (fol. 124*b*) 21st July of the year 2067 of the Greeks (A.D. 1756), and written by the deacon Thomas, son of Zechariah:

... کتاب الیهاب مع صلاب  
المکتب المکتب المکتب  
الکتاب المکتب  
... کتاب الیهاب مع صلاب  
المکتب المکتب المکتب  
الکتاب المکتب.

<sup>1</sup> This looks suspiciously like the word *Saracens*, in undotted Arabic characters, where the letters *fā'* and *ḥaf* are only distinguished from each other by an extraneous dot. This proves decisively that the original from which the present MS. is derived was written in Arabic and not in Syriac characters. Barṣalibi, in his discourse against the Arabs or Muslims (cf. Mingana 424, fol. 98*b*), believes that the word *Saracen* is derived from Sarah, the wife of Abraham. This is also the opinion of Jerome (Ezek. viii, xxv).



The writing is a bold and clear West Syrian hand. Headings in red. Broad margins. Profusely rubricated.

### Mingana 442

312 × 207 mm. 98 leaves, twenty-two lines to the page.

A Lectionary from the Gospels for the festivals, the Sundays and the commemorations of the East Syrian Church. In Garshūni.

... ܠܠܝܠܬ ܐܠܗܐ ܕܡܫܝܚܐ  
ܕܠܝܠܬ ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

The order of the lessons is that of the ecclesiastical year of the East Syrian Church, as follows<sup>1</sup>:

Fol. 1b: The first Sunday of the Annunciation: ܠܠܝܠܬ ܐܠܗܐ ܕܡܫܝܚܐ

Fol. 2b: The second Sunday. Fol. 3b: The third Sunday. Fol. 4b: The fourth Sunday.

Fol. 5a: The Nativity of our Lord:

ܠܠܝܠܬ ܐܠܗܐ ܕܡܫܝܚܐ

Fol. 5b: The first Sunday of the Nativity.

Fol. 7a: The Commemoration of the Virgin that falls in Kānūn: ܠܠܝܠܬ ܡܪܝܡ ܕܡܫܝܚܐ

Fol. 7b: The second Sunday of the Nativity (commemoration of the "venerable Simeon" of Luke ii, 25): ܠܠܝܠܬ ܡܫܝܚܐ ܕܡܫܝܚܐ

<sup>1</sup> The scarcity of the commemorations of saints found in the Lectionary, as compared with some other copies of the work (e.g. the British Museum Add. 14,923; vol. i, pp. 182-188 in Wright's Catalogue) is to be noted. This fact seems to refer to more ancient practices in the Church.

Fol. 9a: The Epiphany:

ܠܠܝܠܬ ܐܠܗܐ ܕܡܫܝܚܐ

Fol. 9b: Commemoration of John the Baptist: ܠܠܝܠܬ ܡܫܝܚܐ ܕܡܫܝܚܐ

Fol. 10b: The first Sunday of the Epiphany.

Fol. 11a: The Commemoration of SS. Peter and Paul.

Fol. 12a: The second Sunday of the Epiphany.

Fol. 13a: The Commemoration of the four Evangelists: ܠܠܝܠܬ ܐܠܗܐ ܕܡܫܝܚܐ

Fol. 14a: The third Sunday of the Epiphany.

Fol. 14b: The Commemoration of St. Stephen the Protomartyr:

ܠܠܝܠܬ ܡܫܝܚܐ ܕܡܫܝܚܐ

Fol. 15b: The fourth Sunday of the Epiphany.

Fol. 16b: The Commemoration of the Greek Doctors: ܠܠܝܠܬ ܐܠܗܐ ܕܡܫܝܚܐ

Fol. 17a: The fifth Sunday of the Epiphany.

Fol. 18a: Monday of the Rogations of the Ninevites: ܠܠܝܠܬ ܡܫܝܚܐ ܕܡܫܝܚܐ

Fol. 18b: Tuesday of the same Rogations.

Fol. 19a: Wednesday of the same Rogations.

Fol. 19b: Thursday of the same Rogations.

Fol. 20a: Commemoration of the Syrian Doctors: ܠܠܝܠܬ ܡܫܝܚܐ ܕܡܫܝܚܐ

Fol. 20b: The sixth Sunday of the Epiphany.

Fol. 21a: The Commemoration of any one Saint: ܠܠܝܠܬ ܐܠܗܐ ܕܡܫܝܚܐ

Fol. 22a: The seventh Sunday of the Epiphany.

Fol. 22b: Commemoration of the Forty Martyrs: ܠܠܝܠܬ ܡܫܝܚܐ ܕܡܫܝܚܐ, and the eighth Sunday of the Epiphany.

Fol. 23a: The Friday of the Dead:

ܠܠܝܠܬ ܐܠܗܐ ܕܡܫܝܚܐ



- Fol. 23*b* : The first Sunday in Lent :  
 الاسم الاول مدحنا الكرم.
- Fol. 24*a* : Monday in the first week of Lent.  
 Fol. 25*a* : Tuesday. Fol. 25*b* : Wednesday.  
 Fol. 26*b* : Thursday. Fol. 27*a* : Friday.  
 Fol. 27*b* : The second Sunday in Lent. Fol. 28*a* : The Second Friday. Fol. 29*a* : The third Sunday in Lent. Fol. 29*b* : The third Friday. Fol. 30*b* : The fourth Sunday in Lent.  
 Fol. 31*b* : Monday in the mid-week in Lent :  
 ممر الالاسي مدحنا الكرم.
- Fol. 32*b* : Tuesday. Fol. 33*b* : Wednesday.  
 Fol. 34*b* : Thursday. Fol. 35*a* : Friday.  
 Fol. 36*a* : The fifth Sunday in Lent. Fol. 37*a* : The fifth Friday. Fol. 38*b* : the sixth Sunday.  
 Fol. 39*b* : The sixth Friday, and it is the Commemoration of Lazarus (مدحنا ل Lazarus)  
 Fol. 41*a* : Palm Sunday: ممر القديس.
- Fol. 42*b* : Monday in the last week of Lent :  
 ممر الالاسي مدحنا الكرم.
- Fol. 43*b* : Tuesday. Fol. 44*b* : Wednesday.  
 Fol. 45*b* : The Thursday of the Lord's Passover : ممر القديس القديس القديس.
- Fol. 46*b* : The Friday of the Passion :  
 ممر ليلة القديس الالام.
- Fol. 48*b* : The evening of the Friday of the Passion :  
 ممر ليلة القديس القديس القديس.
- Fol. 51*b* : At the celebration of the Eucharist on the Great Saturday (two lessons) :  
 ممر القديس القديس القديس.
- Fol. 52*b* : Night of the Sunday of the Resurrection : ممر اسم القديس القديس.
- Fol. 53*a* : Morning of the Sunday of the Resurrection : ممر اسم القديس القديس.
- Fol. 53*b* : Monday in the Week of Weeks :  
 ممر الالاسي مدحنا القديس.

- Fol. 54*b* : Tuesday. Fol. 55*a* : Wednesday.  
 Fol. 56*b* : Thursday.  
 Fol. 56*b* : The Friday of the Confessors :  
 ممر القديس القديس القديس.
- Fol. 57*a* : New Sunday : الاسم القديس
- Fol. 58*a* : The Commemoration of Abbot Abraham<sup>1</sup> : ممر مدحنا القديس القديس.
- Fol. 58*a* : The Commemoration of St. George :  
 ممر القديس القديس القديس.
- Fol. 58*a* : The third Sunday of the Resurrection : الاسم القديس القديس القديس.
- Fol. 59*a* : The Commemoration of Abbot Hormizd : ممر مدحنا القديس القديس.
- Fol. 59*a* : The fourth Sunday. Fol. 60*a* : The Commemoration of St. Barbara.<sup>2</sup>  
 Fol. 60*a* : the fifth Sunday. Fol. 61*a* : The Commemoration of St. Shamūni and her children : ممر مدحنا القديس القديس القديس.
- Fol. 62*a* : The Commemoration of the Virgin that falls in the middle of May :  
 ممر القديس القديس القديس.
- Fol. 62*b* : The Ascension : ممر القديس.
- Fol. 63*a* : The sixth Sunday of the Resurrection. Fol. 64*b* : the seventh Sunday.  
 Fol. 65*a* : Pentecost :  
 الاسم القديس القديس القديس.
- Fol. 66*b* : The lesson of the Genuflexion :  
 ممر القديس القديس.
- Fol. 68*a* : The Friday of Gold :  
 ممر القديس القديس.
- Fol. 69*a* : The Commemoration of Abbot Isaiah of Aleppo<sup>3</sup> : ممر مدحنا القديس القديس.
- Fol. 69*b* : The second Sunday of the Apostles :  
 الاسم القديس القديس القديس.

<sup>1</sup> His monastery is still extant near the village of Baḫōfa, north of Mosul.

<sup>2</sup> She has a church in the village of Karmles, south-east of Mosul.

<sup>3</sup> He has a church north of the town of Mosul.



Fol. 70a: The third Sunday. Fol. 70a: The fourth Sunday. Fol. 72b: the fifth Sunday. Fol. 73b: The sixth Sunday. Fol. 74b: The seventh Sunday.

Fol. 75a: The Commemoration of St. Thomas the Apostle: **ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Fol. 75a: The last Friday that ends the fast of the Apostles: **ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Fol. 76a: The first Sunday of Summer, called *Nūsardail*:

**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Fol. 77a: The second Sunday of Summer. Fol. 78b: The third Sunday. Fol. 80a: The fourth Sunday. Fol. 81a: The fifth Sunday. Fol. 81b: The sixth Sunday. Fol. 83a: The seventh Sunday.

Fol. 83a: The Feast of Transfiguration:

**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Fol. 83a: The Commemoration of the Virgin that falls in August:

**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Fol. 83a: The first Sunday of Elijah:

**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Fol. 84b: The second Sunday. Fol. 86a: The third Sunday.

Fol. 86b: The festival of the Holy Cross:

**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Fol. 88a: The fourth Sunday of Elijah. Fol. 89a: The fifth Sunday. Fol. 90a: The sixth Sunday. Fol. 90b: The seventh Sunday.

Fol. 92a: The first Sunday of Moses, and it is the commemoration of Abbot Hormizd<sup>1</sup>:

**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Fol. 92b: The second Sunday of Moses. Fol. 93b: The third Sunday. Fol. 94b: The fourth Sunday, and it is the Commemoration of St. Meskainta<sup>2</sup> and her two children.

<sup>1</sup> His monastery is still extant near the small town of Alkosh, north of Mosul.

<sup>2</sup> Her church is in our days the Cathedral Church of the Chaldeans (East Syrian Uniate) at Mosul.

Fol. 95b: The Commemoration of St. Pethyon: **ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Fol. 95b: The Commemoration of the Abbots Michael, Daniel and Elijah, "the father of the lion."<sup>1</sup>

Fol. 95b: The first Sunday of the Sanctification of the Church:

**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Fol. 95b: The second Sunday. Fol. 96b: The third Sunday. Fol. 97a: The fourth Sunday.

Dated 21st May, 2060 of the Greeks (A.D. 1749) and written (probably in Mosul) by Bishop 'Abdallah, son of the deacon Hanna al-Banna (i.e. the builder):

**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**  
**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**  
**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**  
**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

Written in a clear and bold East Syrian hand. Headings in red. Broad margins. Some headings in Estrangela characters.

#### Mingana 443

154 × 105 mm. 78 leaves, fourteen lines to the page.

#### A

Ff. 1a-2a: A *ḥuttāma* to be recited over a bride and a bridegroom. In Garshūni.

**ܕܡܢ ܡܕܪܐ ܕܡܬܠܐ ܕܬܝܡܝܐ ܐܡܬܐ**

The lower edges of the first leaf are torn.

#### B

Ff. 4b-78b: The ritual of marriage according to the East Syrian Church.

<sup>1</sup> The monasteries of all these monks are still extant near Mosul.



... مفعلا حبرا سلهل بهلهد مفعلا  
مفعلا مفعلا مفعلا مفعلا مفعلا

Ff. 4b-16a contain the "ritual of the ring" (مفعلا مفعلا مفعلا). The instructions are in Garshūni.

Ff. 16b-41b: The ritual of engagement (مفعلا مفعلا مفعلا).

Ff. 41b-64a: The ritual of marriage (مفعلا مفعلا مفعلا).

Ff. 64a-68a: The ritual of the benediction of the bed chamber (مفعلا مفعلا مفعلا).

Ff. 68b-78b are devoted to مفعلا مفعلا. A leaf is missing at the end.

On ff. 60b-63b an acrostic hymn is attributed to an author called Rabban Ḥadhbeshabba.

اسللا مفعلا مفعلا مفعلا مفعلا مفعلا  
مفعلا مفعلا مفعلا مفعلا مفعلا

Begins: مفعلا مفعلا مفعلا

No date. Written in a clear and bold East Syrian hand of about A.D. 1630. Fully vowelled. Headings in red. Profusely rubricated.

Ff. 1-2 are from another MS. slightly earlier in date. Ff. 2b-4a are blank and contain some jottings by owners. An Arabic inscription by an owner on fol. 4a has been erased, but the words "Mosul" and the year 1864 are read in it with ease.

The MS. came later into the possession of a priest—probably belonging to the community of the Chaldeans (East Syrian Uniats)—who has bracketed out some passages which did not appeal to him.

#### Mingana 444

204 × 141 mm. 189 leaves, eighteen lines to the page.

Various works in Garshūni.

#### A

Ff. 1b-130b: The often-recurring work on horoscope by Abu Ma'shar Ja'far b. Muḥammad al-Balkhi.

... مفعلا مفعلا مفعلا مفعلا مفعلا  
مفعلا مفعلا مفعلا مفعلا مفعلا

Ff. 1b-104a are devoted to the horoscope of men, and ff. 104b-130a to that of women.

Ff. 19-20 are damaged and the lower edges of fol. 80 are torn away.

#### B

Ff. 131b-170a: A controversy held in the court of the Caliph Ma'mūn of Baghdad between Bishop Shim'un (Simon) of Ṭūr 'Abdīn, and a company of Muslim Doctors.

... مفعلا مفعلا مفعلا مفعلا مفعلا  
مفعلا مفعلا مفعلا مفعلا مفعلا  
مفعلا مفعلا مفعلا مفعلا مفعلا  
مفعلا مفعلا مفعلا مفعلا مفعلا  
مفعلا مفعلا مفعلا مفعلا مفعلا  
مفعلا مفعلا مفعلا مفعلا مفعلا

The names of the Muslim Doctors are given as Muḥammad b. 'Abdallah al-Hāshimi, Ibrāhīm ibn al-Jarā'i (مفعلا مفعلا), Ibrāhīm ibn al-Bawāzi'i (مفعلا مفعلا), and Sālīm al-Hamdānī.

Bishop Simon who, as stated in the above quotation, was from the village of Ḥabishnās in Ṭūr 'Abdīn, is constantly referred to in the narrative as Abu Qurrah (مفعلا مفعلا).

#### C

Ff. 170b-171a: Magical formulæ over scorpions, wolves and fleas, in order to impede them from doing any harm.

The first formula is headed: مفعلا مفعلا مفعلا مفعلا مفعلا



## D

Ff. 171b-173a: A treatise showing the use to which some canonical Psalms may be put in magic or otherwise.

اسرا بركات مدرامني بافاده الحلا عب  
مدرمر هلا مفع الب الفحه.

## E

Ff. 173b-189b: A strange work containing a collection of sayings from the Gospels and other sources. They are to be recited in order to obtain through them magical effects of different kinds and to know whether a given human action is good or bad.

Headed in Syriac: **اوت حسلا مدر**  
**مفعني بركات قلا<sup>1</sup> مفعه بحت**  
**حبةوت مفعه بركات بحت اسرا و اوت مفعه**  
**لقتا اوت حقا مفعه اوت هتتا مبرر اسم اوت**  
**حلا حلا مفعه مفعه مفعه (sic) حلا**  
**اوت اوت مفعه مفعه مفعه.**

Every short section is divided into four parts introduced by the following headings: (a) **اوت بركات** (Gospel); (b) **اوت مفعه** (Interpretation); (c) **اوت اسرا** (Daniel); (d) **اوت مفعه** (Apostles).

The work, which is incomplete at the end, contains fifty-six sections of four sayings each.

Fol. 187 is fragmentary and ff. 188-189 are much damaged.

The work begins: **اوت بركات. ا. عب الحب**  
**ط الحلمه والحلمه مفع.**

The magical letters spoken of in the above Syriac quotation are written on fol. 173b, before the treatise.

Ff. 1-170 are all in one hand and dated (ff. 104a and 170a) 21st of March, 2201 of the

Greeks, and A.D. 1890, and written by the deacon 'Abd al-'Aziz, son of the priest Gorgis (**ܐܒܕܐܝܙܝܐ** = George), from the village of Ba'shikah (**ܒܫܝܟܐ**), north-east of Mosul. He wrote the MS. at Mosul for Makdasi (pilgrim) Ablahad (**ܐܒܠܗܕ**), son of George (**ܐܒܐܝܙܝܐ**), son of Isaac, from the said village of Ba'shikah.

Handsome and bold West Syrian hand. Headings in red. Profusely rubricated. Thin paper.

Ff. 171-173b are in a thinner hand, and ff. 174-189 are in an equally thin but somewhat negligent contemporary hand, with copious rubrications.

## Mingana 445

144 × 102 mm. 62 leaves, generally from fourteen to sixteen lines to the page.

## A

Fol. 1a: A poem in the seven-syllable metre, illustrating the resurrection from a bird which kills its young then revives them by means of its own blood which it sheds over them.

Begins: **اوت بركات مفعه مفعه مفعه**

## B

Ff. 2b-31b: The often recurring questions of SS. Gregory and Basil. In Garshūni.

... **مفعه مفعه مفعه مفعه مفعه**

## C

Ff. 31b-37b: A treatise on the anatomy of the body of man, by St. Ephrem. In Garshūni.

... **مفعه مفعه مفعه مفعه مفعه**  
**مفعه مفعه مفعه مفعه مفعه**

<sup>1</sup> Evidently from Arab. قال



## Mingana 446

225 × 161 mm. 286 leaves, generally from twenty to twenty-four lines to the page.  
Various works in Garshūni.

A

Ff. 1-26b : The life of St. George.

مریہ مدار؛ ۱۰۰؛ ۱۰۰۰۔

From the Syriac numbering at the bottom of the pages we gather that five leaves have disappeared from the beginning of the MS. which has consequently no title page for the first tract.

## B

Ff. 27a-42a: The life of St. Hilaria, the daughter of King Zeno.

... مرة الصلح المدمج (مع) وحلها  
عند الصلح المدمج (مع) (الازمة) حلها.

## C

On ff. 32a and 38 are Syriac quotations in the twelve-syllable and in the seven-syllable metres.

Ff. 42a-49a: The letter which came down from heaven.

... الكفالة التي تتركها مع الصغار.

## D

Ff. 49a-61a: The preaching of St. Peter in the city of Rome.

... دعا: الميم اللام حاد مد؛  
حله: اللهم؛ الميم اللام حاد مد مدية  
ممدية.

The story relates the exploits of the nobleman Faustus (ഫാസ്റ്റസ്), of his son Clement (= Clement of Rome), and of his wife Akrōsa (അക്രോസാ)

Fol. 1b contains a note on the meaning of the sentence of Christ concerning "thirtyfold, sixtyfold and a hundredfold"; and fol. 62a contains the ten commandments.















... حلازة الله داب همنج اح  
 افلاحا الله داب دبا موهو الله داب افهمنه  
 داب الله داب دبا الهمه موهو الله داب دبا  
 اهمعا دبا موهو الله داب.

hh

Ff. 246a-247a: the martyrdom of the Apostle Simon, son of Cleophas, which took place on the 9th of the month of Abīb.

... موهو الله داب همنج اح افلاحا  
 مامدا موهو الله داب افهمنه موهو الله  
 الله موهو الله داب.

ii

Ff. 247a-252a: A maimra on the baptism of our Lord, by Jacob of Serug.

محمدا موهو الله داب موهو الله داب  
 ... موهو الله داب موهو الله داب.

jj

Ff. 252a-257a: A discourse on the vanity of the world and on death, by Gregory (Nazi-anzen?).

... موهو الله داب موهو الله داب  
 الله داب موهو الله داب موهو الله داب  
 الله داب موهو الله داب.

kk

Ff. 257b-260b: A maimra on penitence by St. Ephrem.

محمدا موهو الله داب موهو الله داب  
 الله داب.

ll

Ff. 260b-286a: The Apocalypse of Paul.

... موهو الله داب موهو الله داب  
 الله داب.

No date. Written in a clear West Syrian hand of about A.D. 1750. Few rubrications.

Fairly broad margins. On ff. 121b, 139a the name of the copyist is written in Arabic characters as Behnam, the weaver of veils, son of Ashlabū (sic) حايك القوط ابن اشلبوا).

From the inscription on fol. 139a we learn that the preceding pages were copied in the time of Lent.

A long Garshūni inscription on fol. 286b informs us that in the year 2083 of the Greeks (A.D. 1772) the MS. was given together with a candlestick to the churches of the Virgin and of St. Thomas and St. Aḥud'emmeh (اسه موهو), in the town of Mosul. The givers were the children of the above copyist Behnam Ashlabū (here written as موهو), and they gave it for the souls of their children 'Abdallah (محمدا), Behnam and Sim'an (سمعان).

In that very year 2083 of the Greeks a pestilence swept the city of Mosul, and in two months 1400 people died from the congregation of the Church of St. Thomas. All the priests also died, together with Bishop Rizk-Allah, so that for three months no prayer was recited in the church.

... موهو الله داب موهو الله داب  
 موهو الله داب موهو الله داب  
 موهو الله داب موهو الله داب  
 موهو الله داب موهو الله داب  
 موهو الله داب موهو الله داب  
 موهو الله داب موهو الله داب

Six Arabic seals are badly stamped on ff. 148b and 149a. One of them bears the name of the deacon 'Atā'-Allah and another has the date (A.D.) 1781.

Mingana 447

227 × 167 mm. 120 leaves, twenty-eight lines to the page.







ܐܠܗ ܡܢܬ ܦܬ ܕܡܪܝܬܐ ܐܡܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

## B

Ff. 18b-44b: The life of SS. Behnam and his sister Sarah, children of King Sennacherib, who, together with their thirty companions and their above teacher, the hermit St. Matthew, were martyred in the year 663 of the Greeks (A.D. 352).

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

## C

Ff. 45a-55b: The life of the forty martyrs of Sebaste.

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

## D

Ff. 56a-74a: The life of St. Armenius, with his wife and children.

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

## E

Ff. 74a-115b: A Christological treatise in which the West Syrian or Monophysite doctrine of the Incarnation is upheld against all other doctrines.

Headed: ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

The work is anonymous and is mainly directed against the Maronites of Mount Lebanon, as the final sentence shows (fol. 115a):

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Begins: ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

No date. Written in a clear but negligent West Syrian hand of about A.D. 1840. Headings in blue. Fairly broad margins.

## Mingana 450

220 × 162 mm. 85 leaves, twenty lines to the page.

Various homilies for the festivals of the West Syrian (especially the Maronite) Church by different Fathers. In Garshūni.

## A

Ff. 1a-9a: A homily on the Annunciation of the Virgin, by John Chrysostom.

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

## B

Ff. 9a-19a: Another homily on the feast of the Annunciation, by John Chrysostom.

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

## C

Ff. 19b-23a: A third homily on the Annunciation, by John Chrysostom.

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ



## D

Ff. 23a-27b: A maimra on the birth of John the Baptist, by St. Ephrem.

ܐܝܢܐ ܐܝܪܐ ܡܨܡܕܐ ܕܠܝܠܐ ܕܐܡܝܬܐ ܡܕܐ;  
ܐܝܢܐ ܡܕܠܐ ܕܠܐ ܡܨܡܐ ܡܨܠܐ ܕܡܨܡܐܐ.

## E

Ff. 27b-41b: A homily on the Nativity, by John Chrysostom.

ܐܝܢܐ ܡܕܠܐ ܕܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ.

## F

Ff. 41b-50a: A maimra on the Nativity, by Isaac of Antioch.

ܡܨܡܐ ܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ.

## G

Ff. 50a-54b: A homily on the Virgin, by Erechtheus, Bishop of Antioch in Pisidia.

ܐܝܢܐ ܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ.

## H

Ff. 54b-57a: A maimra on the Virgin, by Isaac of Antioch.

ܐܝܢܐ ܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ.

## I

Ff. 57a-64a: A homily on the circumcision of our Lord, by Cyril of Alexandria.

ܐܝܢܐ ܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ.

## J

Ff. 64a-67b: A maimra on the manifestation of Godhead in the baptism of our Lord, by St. Ephrem.

ܐܝܢܐ ܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ.

## K

Ff. 67b-71b: A homily on the baptism of our Lord, by John Chrysostom.

ܐܝܢܐ ܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ.

## L

Ff. 71b-75b: A homily on the decollation of John the Baptist, by the same John Chrysostom.

ܐܝܢܐ ܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ.

## M

Ff. 76a-85a: A maimra on the presentation of our Lord in the Temple and on Simeon (of Luke ii, 25), by Jacob of Serug.

ܐܝܢܐ ܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ ܕܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ  
ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ ܡܨܠܐ.

No date. Written in a clear but not handsome West Syrian hand of about A.D. 1845. Same hand as in Mingana 461, 464, 465, etc.

Mingana 451

110 × 74 mm. 29 leaves, eleven lines to the page.



The deacons' part in the service of the West Syrian liturgy. Incomplete at the end.

... **ܠܚܝܬ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

The rubrics are in Garshūni. Something is missing between ff. 7-8, 21-22, 26-27.

No date. A clear West Syrian hand of about A.D. 1820. Headings in red.

Fol. 1a contains a Garshūni *madīḥah* to the Virgin.

#### Mingana 452

218 × 168 mm. 180 leaves of two columns, twenty lines to the column. Ff. 178-180 have not two columns.

##### A

Ff. 1b-166b: The Psalter of the West Syrian Church.

... **ܠܚܝܬ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

The first column contains the Syriac text, and the second its translation into Garshūni.

As in Mingana 462 (*q.v.*) headings in the body of the text indicate the division of the Psalms for the prayers of the Hours. They begin on ff. 24b, 49a, 70a, 93b, 116b, 127a, 136a, 149b, 161a.

The uncanonical psalm 151 is as in M. 462 headed (fol. 166b): **ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

##### B

Ff. 167a-177b: The prayer of Philoxenus of Mebbug.

**ܠܚܝܬ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

Begins: **ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

The second column contains the translation of the prayer into Garshūni.

##### C

Ff. 177b-180a: An anonymous penitential maimra in the twelve-syllable metre.

Headed: **ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

Begins: **ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

No date. Written in a clear and neat West Syrian hand of about A.D. 1790. Headings in red. Profusely rubricated. Broad margins.

The copyist's name is found on fol. 116a as the priest-monk Dinḥa: **ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

**ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

#### Mingana 453

229 × 165 mm. 221 leaves, twenty lines to the page.

Various works in Garshūni.

##### A

Ff. 1b-144a: A collection of Synodical Canons for the use of the Coptic Church, entitled: **ܐܠܗܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**, "The Spiritual Medicine."

... **ܐܠܗܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

**ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** **ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** **ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

The work, which is anonymous, mostly deals with canonical punishments to be inflicted for various sins. It is divided into forty-seven bābs, subdivided into fašls, a good index of which is found on ff. 1b-8b. It begins (fol. 9a) in a regular and classical Arabic way:

**ܐܠܗܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** **ܐܠܗܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** **ܐܠܗܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

The author frequently quotes the Canons of the Apostles, the Didascalia, the Councils of Nicea and of Galatia, etc., the Canons of St. Basil and St. Epiphanius. The compilation of the Roman or civil laws is quoted by means of the words **ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**, "The Canons of the Kings," or **ܐܠܗܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**, "Titles."







from the family of Ɣas Ibrāhīm (priest Abraham). See about him M. 450, etc.  
Clear West Syrian hand. Headings in blue ink.

Mingana 455

165 × 108 mm. 168 leaves, sixteen lines to the page.  
A medical work in Garshūni.  
The work, which is anonymous, is entitled at the end (fol. 168b): **ܟܬܒܐ ܕܡܥܠܡܐ ܕܡܥܠܡܐ**, “A Book excerpted from the Books of Philosophers.” It is divided into thirty-eight fašls, a good index of which is found at the beginning (ff. 1-3).  
Begins (fol. 4a): **ܒܫܡܝܢ ܕܡܥܠܡܐ ܕܡܥܠܡܐ** . . . **ܟܬܒܐ ܕܡܥܠܡܐ ܕܡܥܠܡܐ**.  
The following observations will be found useful: 1. The author often gives the Turkish equivalent of a medicinal plant or animal (e.g. fol. 15b). 2. He mentions the names given to them in Syria (fol. 25b). 3. He refers to the Franks = **ܐܠܐܢܝܐ** (fol. 37b). 4. He mentions dresses of cotton (fol. 70a). 5. He alludes to the physicians of the Arabs, Byzantines, and Indians (fol. 147a). He was a Christian (fol. 152a).  
Dated (fol. 168b) August, 2136 of the Greeks (A.D. 1825), and written by Ephrem, son of Zakkār, son of Matthew, from the family of Ɣas Ibrāhīm (priest Abraham), in the time of the West Syrian Patriarch George IV and of the Maphrian Elias V, who was from Mosul.

**ܟܬܒܐ ܕܡܥܠܡܐ ܕܡܥܠܡܐ**  
**ܟܬܒܐ ܕܡܥܠܡܐ ܕܡܥܠܡܐ**  
**ܟܬܒܐ ܕܡܥܠܡܐ ܕܡܥܠܡܐ**  
**ܟܬܒܐ ܕܡܥܠܡܐ ܕܡܥܠܡܐ**  
**ܟܬܒܐ ܕܡܥܠܡܐ ܕܡܥܠܡܐ**

**ܐܦܝܣܩܐ ܐܦܝܣܩܐ**  
**ܐܦܝܣܩܐ ܐܦܝܣܩܐ**  
**ܐܦܝܣܩܐ ܐܦܝܣܩܐ**  
**ܐܦܝܣܩܐ ܐܦܝܣܩܐ**  
**ܐܦܝܣܩܐ ܐܦܝܣܩܐ**

Clear but not handsome West Syrian hand. Headings in red. Well rubricated. Oriental binding.

Mingana 456

150 × 101 mm. 57 leaves, generally seventeen lines to the page.  
A collection of the first couplets that give the keynotes of all the musical tunes in the West Syrian Breviary.  
Ff. 1-19a contain the **ܡܥܠܡܐ ܕܡܥܠܡܐ**, subdivided into **ܡܥܠܡܐ ܕܡܥܠܡܐ** (ff. 11b-12a) and **ܡܥܠܡܐ ܕܡܥܠܡܐ**.  
Ff. 19a-22a: **ܡܥܠܡܐ ܕܡܥܠܡܐ**. Ff. 22a-28b: **ܡܥܠܡܐ ܕܡܥܠܡܐ**. Ff. 28b-38b: **ܡܥܠܡܐ ܕܡܥܠܡܐ**. Ff. 38b-46b: **ܡܥܠܡܐ ܕܡܥܠܡܐ**. Ff. 46b-47b: **ܡܥܠܡܐ ܕܡܥܠܡܐ**, and ff. 47b sq.: **ܡܥܠܡܐ ܕܡܥܠܡܐ**.  
No date. Written in a modern West Syrian hand of about A.D. 1890. Headings in red. Well rubricated. A few pencilled Arabic and Syriac notes by an owner.

Mingana 457

226 × 160 mm. 146 leaves, twenty lines to the page.  
Three works in Garshūni.

A

Ff. 1-55b: Portions of the already described controversial work entitled **ܐܠܐܢܝܐ**, by Peter al-Jamīl, Bishop of Melij, also known by the name of Severus.

**ܐܠܐܢܝܐ ܐܠܐܢܝܐ**  
**ܐܠܐܢܝܐ ܐܠܐܢܝܐ**  
**ܐܠܐܢܝܐ ܐܠܐܢܝܐ**  
**ܐܠܐܢܝܐ ܐܠܐܢܝܐ**  
**ܐܠܐܢܝܐ ܐܠܐܢܝܐ**



الكتاب العظيم...  
مع الاثنا عشر...

On fol. 15<sup>b</sup> begins the profession of faith of Severus of Antioch, and on fol. 21<sup>a</sup> begins the history of the Councils, while fol. 33 *sqq.* contain the christological doctrine of some early Fathers. Ff. 52<sup>b</sup>-55<sup>b</sup> contain the author's testament.

## B

Ff. 55<sup>b</sup>-71<sup>b</sup>: The "Book of the Councils," by Severus, Bishop of Eshmūnain, known as Ibn al-Mukāffa'. The work is divided into four fašls.

... كتاب...  
الحمد لله...  
الكتاب...  
كتاب...

## C

Ff. 72<sup>a</sup>-146<sup>a</sup>: The often-recurring mystical work on the Fathers of the desert. Incomplete at the beginning.

As usual the book is stated at the end (ff. 145<sup>b</sup>-146<sup>a</sup>) to be a translation from Syriac into Arabic by a man who was not very efficient in such a work.

In some other MSS. the work is attributed to Philoxenus of Mebbug. It proceeds by way of question and answer. Those who ask are introduced by the words *الراغب*, "Said the brothers," and the one who answers is introduced by the formula *المتكلم*, "The interpreter answered."

Dated (ff. 71<sup>b</sup> and 146<sup>a</sup>) 4th of May and 6th of July respectively of the year A.D. 1843, and written by Ephrem, son of Zakkār, from the family of ʿKas Ibrāhīm. See about this copyist Mingana 450, 461, 464, 465, etc.

Clear but not handsome West Syrian hand. Headings in red.

## Mingana 458

220 × 158 mm. 191 leaves, twenty-five and twenty-six lines to the page.

## A

Ff. 1-25<sup>a</sup>: The vision or revelation of Abbot Gregory. In Garshūni.

إلهام...

From fol. 1<sup>a</sup> we learn that the vision was revealed to the saint while he was in his cell, which was situated in the mountain of Edessa.

The vision is divided into two parts. Ff. 4<sup>a</sup>-14<sup>a</sup> describe the Paradise in which the pious men are rewarded, and ff. 14<sup>a</sup>-25<sup>a</sup> deal with the torments of hell.

About one leaf is missing at the beginning, and the above title has been taken from the subscription on fol. 25<sup>a</sup>. There is also a lacuna of an unknown number of leaves between ff. 5-6.

## B

Ff. 25<sup>a</sup>-191<sup>b</sup>: A collection of 116 miracles by many saints, especially miracles performed by the Virgin. In Garshūni.

The work seems to be a miscellaneous compilation from various sources. It begins on fol. 25<sup>a</sup> with a miracle of the Virgin narrated by Abbot Buḫtur (Bacterius): *...*, but a heading on fol. 118<sup>a</sup> suggests that the series of the miracles of the Virgin will only begin there: *...*

On ff. 166<sup>a</sup>-169<sup>a</sup> is a series of five miracles performed by St. Mīna (*...*), and the following leaves (ff. 169<sup>a</sup>-176<sup>a</sup>) are devoted to the miracles of the Archangel Michael.

Some of the writers mentioned as the first narrators of the pious anecdotes contained



























## A

Ff. 1b-3a: A *Kaṣīdah* on bishops who deviate from the path of truth, by the Greek Patriarch of Antioch, Meletius (or Euthymius) al-Hamawi, who died in 1637.

Headed in Arabic: *ايضا نكتب قصيدة المرحوم مالاتيوس الحموي قالها في رؤساء الكهنة الحايدين عن الحق.*

Begins: *ملاحدة انا اللحن السمين الخالط*

## B

Ff. 3a-12a: A *maimra* on Mary the penitent, by St. Ephrem.

... *ممنوع من مولا القمص القمص القمص*  
*مدا; افنصر القمصات ملاه حلب منبر*  
*الخالط.*

## C

Ff. 12a-27b: The story of the Seven Sleepers, or of Yamlikha and his companions, in the time of the Emperor Decius.

... *مرة القمص مخلص مخلص مخلص*  
*اوا; الخوف مولا مولا مولا مولا مولا*  
*الخالط; اوصوف في مدينة اوصوف.*

## D

Ff. 27b-52b: The story of St. Isaiah of Aleppo.

... *مرة القمص الكاهن; النصف مدا;*  
*اعلم الساحب.*

The story is incomplete at the end and ff. 40, 53-58 are blank.

## E

Ff. 59a-78a: The story of Solomon, son of David.

... *مرة مخلص انا; الك; مولا*  
*الحفر; نصف ملاه جراحه مولا مولا*  
*مولا.*

The story is told in the style of the *Arabian Nights*.

## F

Fol. 78b is blank. Ff. 79a-121b: The story of the seven journeys of Sindbad the Sailor, of the *Arabian Nights*.

... *مرة هبجا; الحسب مولا مولا*  
*في مولا مولا مولا.*

Dated (fol. 122a) Thursday, 15th May, 2130 of the Greeks (A.D. 1819) and 1234 of the Hijrah, and written by a certain Matthew, son of 'Abd as-Sayid.

... *مولا مولا; القمص; القمص; مولا*  
*القمص; القمص; القمص; مولا; مولا*  
*حلب م انا; القمص; القمص; مولا*  
*[احد حمر القمص] ... في مدينة مولا*  
*مولا وماجربة 1234.*

The full name of the copyist is found in an inscription written by him on fol. 122b and dated 2134 of the Greeks and A.D. 1824.

Clear West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins.

## Mingana 464

226 × 160 mm. 120 leaves, twenty lines to the page.

Various Lenten discourses for the use of the West Syrian Church, by different Fathers. In Garshūni.

All the homilies described below are especially used by the Maronite Church.

## A

Ff. 1a-8a: A homily on Godhead and Trinity, by St. Theodosius (1st Monday in Lent).

... *مولا مولا; القمص; القمص; مولا*  
*حلب مولا; القمص; القمص; مولا*  
*في القمص; القمص; القمص.*



## B

Ff. 8a-13a: A homily on fasting, by John Chrysostom (1st Wednesday in Lent).

لأني لم أجد ما لحيه الصبيح مداد؛ إلهنا  
فمن الجهد جلب الخمر الخمر الصبيح هذا  
من الإله مداد الإله مداد الإله.

## C

Ff. 13a-18a: A maimra on the avoidance of sin and the obligation of fasting, by Jacob of Serug (1st Thursday in Lent).

من بعد ما لحيه الصبيح مداد؛ من بعد ما  
لأني لم أجد ما لحيه الخمر الخمر الخمر مداد  
من الصبيح الخمر.

## D

Ff. 18a-25a: A maimra on death, sin and repentance, by St. Ephrem (1st Friday in Lent).

... من بعد ما لحيه الصبيح مداد؛  
لأني لم أجد ما لحيه الصبيح مداد الخمر  
مداد الخمر الخمر الخمر الخمر مداد  
الهيمنه مداد الإله مداد الإله مداد الخمر.

## E

Ff. 25a-35b: A homily by John Chrysostom (2nd Sunday in Lent).

... لأني لم أجد ما لحيه الصبيح مداد؛ من  
الجهد هذا من الإله مداد الخمر  
الصبيح.

## F

Ff. 35b-58b: A homily on penitence, by John Chrysostom (2nd Monday in Lent).

... لأني لم أجد ما لحيه الصبيح مداد؛ من  
الجهد ... جلب الخمر مداد  
الإله مداد الإله مداد الخمر.

## G

Ff. 58b-63b: A maimra on penitence, by St. Ephrem (2nd Tuesday in Lent).

... من بعد ما لحيه الصبيح مداد؛ إلهنا  
جلب الخمر مداد الخمر الخمر مداد الإله  
الهيمنه مداد الخمر.

## H

Ff. 64a-67a: A maimra on death and resurrection, by St. Ephrem (2nd Wednesday in Lent).

... من بعد ما لحيه الصبيح مداد؛ إلهنا  
جلب الخمر مداد الخمر مداد الخمر مداد  
الهيمنه مداد الإله مداد الإله مداد  
الهيمنه مداد الخمر.

## I

Ff. 67a-70b: A maimra on penitence and last judgment, by St. Ephrem (2nd Thursday in Lent).

... من بعد ما لحيه الصبيح مداد؛ إلهنا  
جلب الخمر مداد الخمر مداد الخمر مداد  
الهيمنه مداد الخمر مداد الخمر مداد  
الهيمنه مداد الخمر.

## J

Ff. 70b-72b: A maimra on love and penitence, by St. Ephrem (2nd Friday in Lent).

... من بعد ما لحيه الصبيح مداد؛ إلهنا  
جلب الخمر مداد الخمر مداد الخمر مداد  
الهيمنه مداد الخمر مداد الخمر مداد  
الهيمنه مداد الخمر.

## L

Ff. 73a-79b: A homily on the Prodigal Son, by John Chrysostom (3rd Sunday in Lent).

... لأني لم أجد ما لحيه الصبيح مداد؛ من  
الجهد ... جلب الخمر مداد  
الإله مداد الإله مداد الخمر.



## M

Ff. 80a-85b: A maimra on death, by St. Ephrem (3rd Monday in Lent).

... ميمنا القمص مداز افنا مر مارح  
 حلب القمص ميمنا القمص مداز افنا مر مارح  
 ميمنا مر الالاس في الالهده الالهده  
 ميمنا القمص.

## N

Ff. 85b-100a: A homily on Psalm vi, by John Chrysostom (3rd Tuesday in Lent).

... ميمنا القمص مداز  
 ميمنا مر القمص مداز افنا مر مارح  
 القمص ... ميمنا مر الالهده في الالهده  
 الالهده ميمنا القمص.

## O

Ff. 100a-107b: A maimra on Abraham and Sarah and their deliverance from Pharaoh, by St. Ephrem (3rd Wednesday in Lent).

... ميمنا القمص مداز  
 افنا مر مارح حلب افنا مر ميمنا ميمنا  
 القمص ... ميمنا مر الالهده في  
 الالهده الالهده ميمنا القمص.

## P

Ff. 107b-111a: A maimra on penitence, by St. Ephrem (3rd Thursday in Lent).

... ميمنا القمص مداز افنا مر  
 مارح حلب القمص ميمنا ميمنا القمص  
 ميمنا الالهده الالهده ميمنا القمص.

## Q

Ff. 111a-120b: A homily on Lazarus and Dives and on penitence, by Basil of Cæsarea (3rd Friday in Lent).

... ميمنا القمص مداز  
 القمص حلب القمص مداز افنا مر مارح  
 القمص ميمنا ميمنا القمص ميمنا  
 الالهده الالهده في القمص.

No date. Written in a clear but not handsome West Syrian hand of about A.D. 1840. Headings in blue ink. Same hand as in Mingana 450, etc.

## Mingana 465

226 × 160 mm. 126 leaves, twenty lines to the page.

Continuation of the above Lenten discourses by different Fathers, for the use of the West Syrian (and especially the Maronite) Church. In Garshūni.

## A

Ff. 1a-22a: Three homilies by John Chrysostom.

The first (ff. 1-14a) is on fasting (4th Sunday in Lent). The second (ff. 14a-19a) is on the end of the world (4th Monday in Lent). The third is parenetical and on good works (4th Tuesday in Lent).

The heading of the first is : ميمنا القمص مداز افنا مر مارح  
 ميمنا القمص مداز افنا مر مارح  
 حلب القمص ميمنا ميمنا القمص  
 القمص ميمنا القمص.

## B

Ff. 22b-26a: A parenetical maimra by St. Ephrem (4th Wednesday in Lent). A marginal note states that it is also read over monks.

... ميمنا القمص مداز افنا مر  
 ميمنا مر الالهده في الالهده القمص  
 القمص ميمنا ميمنا حلب القمص.



## C

Ff. 26b-33b: A homily on the vanity of this world, by St. Basil of Caesarea (4th Thursday in Lent).

... لا زيار من مع الله القريب مدار;  
 حشمتهم فلاحه حلب الحبس هره الله مع;  
 معر القمص من الالهه الخاد مع  
 الزهر.

## D

Ff. 33b-38b: A homily on penitence, by John Chrysostom (4th Friday in Lent). A Syriac marginal note states that it is a homily on the dead.

... لا زيار من مع الله القريب مدار;  
 امه انفس معر القرب حلب الالهه ...  
 ال مدار حلب حشمتهم الالهه.

## E

Ff. 38b-43a: A homily on the Good Samaritan by St. Theodosius (5th Sunday in Lent).

... لا زيار من مع الله القريب مدار;  
 الالهه حشمتهم حلب الحب هره حب الزهر  
 حشمتهم الالهه القمص معر الله  
 الاله القمص من الزهر.

## F

Ff. 43a-51a: A homily on death and alms, by Gregory Nazianzen (5th Monday in Lent).

... لا زيار من مع الله القريب  
 انفسهم فلاحه حلب القمص حلب  
 القمص الالهه حشمتهم القمص معر القمص  
 معر الالهه القمص الالهه القمص  
 مع الزهر.

## G

Ff. 51a-79b: Four maimré by St. Ephrem.

The first (ff. 51a-63b) is on penitence (5th Tuesday in Lent). A Syriac marginal note states that it is really a maimra on monks and spiritual labourers. The second (ff. 64a-70b) is also penitential (5th Wednesday in Lent). The third (ff. 71a-76a) is on thanksgivings to the Lord and on penitence (5th Thursday in Lent). The fourth (ff. 76a-79b) is also on penitence (5th Friday in Lent).

The heading of the first is :   
 ... لا زيار من مع الله القريب مدار;  
 الالهه معر القمص حلب الالهه  
 القمص مع الزهر. ...  
 حشمتهم حشمتهم الالهه.

## H

Ff. 79b-93b: A maimra on the end of this world, by Jacob of Serug (6th Sunday in Lent).

... لا زيار من مع الله القريب مدار;  
 القمص فلاحه حلب الالهه معر الاله  
 القمص مع الزهر.

## I

Ff. 93b-108a: Three maimré by St. Ephrem.

The first (ff. 93b-99a) is on the soul that has been wounded by the enemy (6th Monday in Lent). The second (ff. 99a-102b) is on penitence (6th Tuesday in Lent). The third (ff. 102b-108a) is on youth and old age (6th Wednesday).

The first is headed :   
 ... لا زيار من مع الله القريب مدار;  
 القمص فلاحه حلب القمص ا;  
 القمص القمص حشمتهم القمص  
 القمص حشمتهم معر القمص  
 الالهه مع الزهر.



































Each page is divided into two columns, the first of which contains the Syriac text and the second its translation into Garshūnī.

Ff. 1-103b: Matthew. Ff. 103b-165b: Mark. Ff. 165b-273b: Luke. Ff. 273b-356a: John.

The church lessons are indicated in red in the body of the text. There are 74 lessons for Matthew, 40 for Mark, 72 for Luke, and 48 for John.

The colophon is on ff. 356a-357b. It begins in Syriac, but the greater part of it is in Garshūnī. It informs us that the MS. was written by the monk Abraham, who was from the village of Kuṣūr, in the *maḥbasah* (convent) of Yūsah situated on the eastern side of the monastery of Za'farān, on the 4th of December (which is the day of the commemoration of St. Barbara) of the year 1897 of the Greeks (A.D. 1586), in the time of the West Syrian Patriarch Ignatius Dāwūd (David) Shāh; and of Basil Pilate, the Maphrian of the East; and of Bishop Timothy Thomas, the nephew of the above Patriarch. It was written for the deacon Palladius, son of the mayor Darūsh, son of the mayor Malké. The copyist mentions also two of his fellow-monks, Rabban 'Īsa and Rabban 'Abd ad-Dāyim.

[illegible][illegible]

Clear, neat and handsome West Syrian hand. Headings in red. Profusely rubricated. Three sets of red rulings. Fairly broad margins.

## Mingana 474

305 x 205 mm. 273 leaves of double columns, thirty lines to the column.

The Syriac-Arabic dictionary of the physician Isho' bar 'Ali.

[illegible]

The name of Isho' bar 'Ali occurs frequently at the beginning of the letters, especially in the second half of the work. So, for instance, on fol. 224 the letter *Pé* is introduced as follows :























## C

Ff. 123b-125a: The history of the thirty pieces of silver, the price of the betrayal of Christ by Judas. In Garshūni.

Begins: ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

Dated (fol. 123a) 2130 of the Greeks (A.D. 1819) and written by the priest 'Abd al-Masiḥ, son of Isaac, of the family of Tamlo or Tamallo.

ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

Clear but not handsome West Syrian hand. Headings in red. Profusely rubricated. The Garshūni text of B and C is not rubricated.

## Mingana 480

418 × 261 mm. 428 leaves of two or three columns, generally from forty to fifty lines to the column, except for the part which contains the Gospels.

A handsome and sumptuous MS. containing the New Testament and many other treatises. The Gospels are in the Harklean Version and have an extensive commentary on the margins.

## A

Ff. 1b-13a: A long treatise by Jacob of Edessa on the Incarnation and the Divine Economy. The author gives historical notices on the Patriarchs and prophets of the Old Testament and on many Apostolic and other Church Fathers whom he quotes to prove the Monophysite view of the Incarnation.

ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

The treatise contains matter that is not by Jacob of Edessa, who is often quoted in the third person. Fol. 13a and four lines of fol. 12b are by the compiler of the work Rabban Barṣauma Ma'danāya<sup>1</sup> (ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ).

The subscription (fol. 13a) is as follows:

ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

The Fathers from whom extracts are given and whose lives are shortly told are: Dionysius the Areopagite (fol. 7a), Ignatius of Antioch (fol. 7a), Athanasius of Alexandria (fol. 7a), Julius of Rome (fol. 7b), Gregory Thaumaturgus (fol. 7b), Peter of Alexandria (fol. 7b), John the Stylite (fol. 7b), Basil of Cæsarea (fol. 7b), Gregory Nyssen (fol. 8a), Gregory Nazianzen (fol. 8a), John Chrysostom (fol. 8a), Jacob of Edessa (fol. 8b and *passim*), Cyril of Alexandria (fol. 8b), Dioscorus of Alexandria (fol. 9a), Severus of Antioch (fol. 9a), Philoxenus of Mebbug (fol. 9a, from his maimra on the Annunciation).

Ff. 9b-10b contain two Christological maimré by St. Ephrem, in the first of which there is only one *Alaph*.

Headed: ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

Begins: ܐܠܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

<sup>1</sup> See below in the colophon.















**V**

Fol. 304a contains the colophon written by Thomas of Harkal at the end of his translation of the Bible in Alexandria in 927 of the Greeks (A.D. 616).

Begins : انا وانا انا ؛ انا ؛ انا ؛  
مبتدا ؛ الفاعل من الفعل  
حاله ؛ حاله ؛

## W

Fol. 304<sup>b</sup>: A genealogical tree in form of a cross, giving the belief of all the Christian sects concerning the mystery of the Incarnation.

## Y

Ff. 305a-307a : A homily by Epiphanius of Cyprus on the death and burial of our Lord.

[illegible]

## Z

Fol. 307: The Harklean Gospel harmony  
for Maunday Thursday.

منہا سہلجا : معہ ; ہ : محض  
اتحاد : معہ اولیٰ بقولہ :

## 22

Fol. 308a : Three spherical maps of the earth surmounted by a line showing the position of Paradise (of Eden) according to St. Ephrem. Below the maps are 15 names of the 15 winds.

On the margins are the Garshūni names of the quarters of the moon.

## bb

Fol. 308*b* : A map of the earth, apparently based on the seven climates of Ptolemy.

## CC

Fol. 309a: A picture of the Temple of Solomon.

A note at the right-hand corner of the picture informs us that it was transcribed by Bishop Jacob, son of Gakko, from a drawing by Dionysius Baršalibi.

۱۵۹ | ازین مهرا محمد بن زکریا  
مهر بن ابراهیم بن محمد بن احمد

The picture is surrounded by short notes on the number of each of the twelve tribes of Israel and the place which they occupied in the Temple.

## dd

Ff. 309b-310a: Two spheric maps of heaven, giving the names of the signs of the Zodiac and of the principal constellations, in Syriac and (mostly) in Garshūni.

## ee

Ff. 310b-333b: The Acts of the Apostles according to the Peshiṭta Version.

... ففهموا بأذنه عاتقوا مقعرا.

Ff. 310b-311b are occupied with the indications of the Church lessons from the Acts and Pauline Epistles :

[illegible]

These lessons are also indicated in the body of the text.

## ff

Ff. 334<sup>b</sup>-344<sup>a</sup>: The Catholic Epistles, as follows: Epistle of James (ff. 334<sup>b</sup>-337<sup>a</sup>), 1 Peter (ff. 337<sup>a</sup>-339<sup>b</sup>), 2 Peter (ff. 339<sup>b</sup>-341<sup>a</sup>), 1 John (ff. 341<sup>a</sup>-342<sup>b</sup>), 2 John (fol. 343<sup>a</sup>), 3 John (fol. 343), Jude (ff. 343<sup>b</sup>-344<sup>a</sup>).



gg

Ff. 344a-347b : The first Epistle of Clement of Rome.

الكتاب من كتب القديس كlement  
في روما.

hh

Ff. 347b-351a : The second Epistle of Clement of Rome.

الكتاب من كتب القديس كlement  
في روما.

ii

Ff. 351b-397a : The Pauline Epistles in the usual order.

... الكتاب من كتب القديس  
پولس.

From fol. 310b (Acts) to fol. 397a (end of Hebrews) there are many marginal notes of an exegetical character, and each Book is preceded by a short historical sketch.

At the end of the Pauline Epistles is the following colophon : الكتاب من كتب القديس  
پولس في روما. الكتاب من كتب القديس  
پولس في روما. الكتاب من كتب القديس  
پولس في روما. الكتاب من كتب القديس  
پولس في روما.

These indications are also found at the end of each Epistle.

jj

Fol. 397b contains ornamental patterns. Fol. 398 : The seven questions which the Queen of Sheba asked and King Solomon answered.

الكتاب من كتب الملك سليمان  
في روما.

kk

Ff. 398b-400a : A long extract from the letter of Philoxenus of Mebbug to the monk

Patricius on the observation of the commandments of Christ.

الكتاب من كتب القديس  
پاتريوس في روما. الكتاب من كتب القديس  
پاتريوس في روما. الكتاب من كتب القديس  
پاتريوس في روما.

See Mingana 105 R for this and some of the following treatises.

ll

Fol. 400 : The profession of faith of Philoxenus of Mebbug.

الكتاب من كتب القديس  
پاتريوس في روما. الكتاب من كتب القديس  
پاتريوس في روما.

mm

Ff. 400b-401b : A treatise on some Christological points, by the same Philoxenus of Mebbug.

الكتاب من كتب القديس  
پاتريوس في روما.

nn

Ff. 401b-402b : A work containing the enumeration and the division of the ninety-nine commandments of Christ into those that deal with the spirit, with the soul and with the body, by John the Seer of the Thebaid.

... الكتاب من كتب القديس  
پاتريوس في روما. الكتاب من كتب القديس  
پاتريوس في روما. الكتاب من كتب القديس  
پاتريوس في روما.

oo

Ff. 402b-413b : Various treatises on the commandments :

1. Fol. 402b : The reasons for the above division of the commandments of Christ :

الكتاب من كتب القديس  
پاتريوس في روما. الكتاب من كتب القديس  
پاتريوس في روما.



2. Ff. 402b-406a: The spiritual commandments to the perfect and a commentary upon them: **ܩܘܡܕܡܢܬܐ ܕܥܣܪܐ ܕܡܥܡܕܬܐ ܕܥܡܡܕܬܐ**

3. Fol. 406: The commandments which affect the soul and which serve also the three above categories: **ܩܘܡܕܡܢܬܐ ܕܡܥܡܕܬܐ ܕܡܥܡܕܬܐ**

**ܕܡܥܡܕܬܐ ܕܡܥܡܕܬܐ ܕܡܥܡܕܬܐ**

4. Fol. 406b: The commandments which affect the body and which hold the third rank in the above division: **ܩܘܡܕܡܢܬܐ ܕܡܥܡܕܬܐ ܕܡܥܡܕܬܐ**

**ܕܡܥܡܕܬܐ ܕܡܥܡܕܬܐ ܕܡܥܡܕܬܐ**

5. Ff. 406b-409b: The spiritual commandments, a hundred in number, concerning the perfect, taken from the Epistles of St. Paul: **ܩܘܡܕܡܢܬܐ ܕܥܣܪܐ ܕܡܥܡܕܬܐ ܕܥܡܡܕܬܐ**

**ܕܥܡܡܕܬܐ ܕܥܡܡܕܬܐ ܕܥܡܡܕܬܐ**

6. Ff. 409b-410b: Another series of Pauline commandments, headed: **ܩܘܡܕܡܢܬܐ ܕܡܥܡܕܬܐ ܕܡܥܡܕܬܐ**

**ܕܡܥܡܕܬܐ ܕܡܥܡܕܬܐ ܕܡܥܡܕܬܐ**

7. Fol. 411: The enumeration of the Pauline commandments which affect the servants, the masters, the women, the men, the rich, and the priests.

8. Ff. 411b-412a: The twenty-three commandments from the Catholic Epistles, which affect the men of the three categories described above: **ܩܘܡܕܡܢܬܐ ܕܥܣܪܐ ܕܡܥܡܕܬܐ ܕܥܡܡܕܬܐ**

At the end is the following subscription: **ܩܘܡܕܡܢܬܐ ܕܥܣܪܐ ܕܡܥܡܕܬܐ ܕܥܡܡܕܬܐ**, after which is a colophon dealing with the Syriac Version of the Septuagint, by Paul of Tella: **ܩܘܡܕܡܢܬܐ ܕܥܣܪܐ ܕܡܥܡܕܬܐ ܕܥܡܡܕܬܐ**

**ܕܥܡܡܕܬܐ ܕܥܡܡܕܬܐ ܕܥܡܡܕܬܐ**

9. Ff. 412a-412b: The commandments found in the non-prophetical Books of the

Old Testament, which can be applied to all men at all times: **ܩܘܡܕܡܢܬܐ ܕܥܣܪܐ ܕܡܥܡܕܬܐ ܕܥܡܡܕܬܐ**

These commandments are 118 in number.

10. Fol. 413: The enumeration of the commandments of the same category found in the Books of the prophets. They are 37 in number: **ܩܘܡܕܡܢܬܐ ܕܥܣܪܐ ܕܡܥܡܕܬܐ ܕܥܡܡܕܬܐ**

11. Fol. 413b: The commandments of the Old Testament which are not applicable to the New Testament: **ܩܘܡܕܡܢܬܐ ܕܥܣܪܐ ܕܡܥܡܕܬܐ ܕܥܡܡܕܬܐ**

At the end of all this section of the commandments (fol. 413b) is the following subscription which gives the name of the scribe 'Isa Athōrāya: **ܩܘܡܕܡܢܬܐ ܕܥܣܪܐ ܕܡܥܡܕܬܐ ܕܥܡܡܕܬܐ**

pp

Ff. 414a-415a: A treatise on the meaning and the aim of the miracles of Christ.

... **ܩܘܡܕܡܢܬܐ ܕܥܣܪܐ ܕܡܥܡܕܬܐ ܕܥܡܡܕܬܐ**

qq

Ff. 415a-418a: A treatise on the meaning and the aim of the sayings and parables of Christ.







[illegible]

\* Many of the above churches have since been appropriated by the West Syrian Uniats.

<sup>1</sup> I.e. Constantinople, where the Patriarch must have gone to obtain the necessary permission from the Turkish Government.











12. Ff. 73b-85a: A treatise containing the commentary upon the Epistle to the Hebrews by John Chrysostom.

... وهاذا مع هذا الكتاب القريب  
منها وهو الكتاب القريب فلهذا  
القريب فلهذا مع هذا الكتاب القريب  
الكتاب القريب.

13. Ff. 85b-88b: Christological extracts from Gregory Nazianzen.

هذا الكتاب القريب من هذا  
الكتاب القريب.

14. Ff. 88b-93b: The letter of Severus of Antioch to Julian of Halicarnassus on the incarnation of the Word.

... وهاذا الكتاب القريب ... هذا  
هذا من هذا الكتاب القريب  
الكتاب القريب من هذا الكتاب القريب  
الكتاب القريب.

15. Ff. 94a-96b: Three extracts from the works of the above Severus.

The first (ff. 94a-95a) is from his discourse read before the Emperor (Anastasius), and the other two are from his letter to the Emperor (هذا من هذا الكتاب القريب).

16. Ff. 96b-102b: The profession of faith of the same Severus sent by him to the Emperor Anastasius and read publicly in Constantinople.

... وهاذا الكتاب القريب  
هذا من هذا الكتاب القريب  
الكتاب القريب من هذا الكتاب القريب  
الكتاب القريب من هذا الكتاب القريب  
الكتاب القريب.

On Ff. 102b-103a is an extract from the letter of Severus to the Emperor Anastasius.

17. Ff. 103b-108a: Some Christological verses found in the Pauline Epistles, Catholic Epistles and the Acts of the Apostles, and a commentary upon them.

... هذا مع هذا الكتاب القريب  
هذا من هذا الكتاب القريب  
الكتاب القريب.

18. Ff. 108a-131a: The profession of faith of the Fathers of the Council of Nicea and an extensive commentary upon it.

... هذا من هذا الكتاب القريب  
الكتاب القريب من هذا الكتاب القريب  
الكتاب القريب من هذا الكتاب القريب  
الكتاب القريب.

19. Ff. 131b-158a: The profession of faith of the twelve Apostles, especially of Paul and James called the carnal (*sic*) brother of our Lord, who became bishop of Jerusalem, and of some of the Apostolic Fathers.

... هذا من هذا الكتاب القريب  
هذا من هذا الكتاب القريب  
الكتاب القريب من هذا الكتاب القريب  
الكتاب القريب من هذا الكتاب القريب.

The Apostolic Fathers from whom extracts are given are: (a) Hierotheus, Bishop of Eden and disciple of the Apostles (ff. 134b-136b):

هذا من هذا الكتاب القريب  
الكتاب القريب من هذا الكتاب القريب

(b) Atticus of Constantinople (ff. 136b-137a):

هذا من هذا الكتاب القريب  
الكتاب القريب من هذا الكتاب القريب

(c) Archæus, disciple of the Apostles and Bishop of Lepatin, or Leptitana (Lebda), in Africa (second century), from his letter to Alexander (fol. 137a):

هذا من هذا الكتاب القريب  
الكتاب القريب من هذا الكتاب القريب



(l) Extracts from St. Ephrem (ܡܢܒ ܐܠܚܝܬܐ), John Chrysostom, and Gregory Nazianzen (ff. 171a-173b). (m) The letter of John, Patriarch of Antioch, to Christodolus, Patriarch of Alexandria (ff. 174a-179b): ܡܠܟܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ; ܡܢ ܗܘܢܐ ܐܠܗܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ. (n) Another letter of the said Patriarch John to the said Patriarch Christodolus (ff. 179b-191b): ܡܠܟܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ ܐܠܗܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ... (o) Gregory Nazianzen, from his treatise on the Trinity (ff. 192a-195b): ܡܠܟܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ ܐܠܗܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ... (p) Gregory Nazianzen, from his letter to Cledonius (ff. 195b-197a): ܡܠܟܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ ܐܠܗܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ. (q) Cyril of Jerusalem from his *Catechēses* (ff. 197a-200b): ܡܠܟܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ ܐܠܗܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ. (r) Another extract from John Chrysostom (ff. 200b-205a). (s) Another extract from Cyril of Alexandria (ff. 205a-206b). (t) Scriptural quotations (ff. 206b-210a). (v) Hippolytus of Rome, from his letter to the bishops (ff. 210a-212b; three quotations): ܡܠܟܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ ܐܠܗܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ. (w) Methologen (*sic*), Pope of Rome (ff. 212b-213b): ܡܠܟܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ ܐܠܗܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ. (x) Hippolytus of Rome, from his letter to Severianus, Bishop of Gīlān (ff. 213b-214b): ܡܠܟܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ ܐܠܗܐ ܕܐܠܐ ܐܝܬܐ ܡܥܣܐ ܕܗܘܢܐ.







الكتاب الحبيب في حياة القديس يوحنا المعمدان  
 اجمعين في هذه الايام... في حياة القديس  
 المعمدان... في حياة القديس المعمدان...  
 في حياة القديس المعمدان... في حياة القديس المعمدان...  
 في حياة القديس المعمدان... في حياة القديس المعمدان...  
 في حياة القديس المعمدان... في حياة القديس المعمدان...  
 في حياة القديس المعمدان... في حياة القديس المعمدان...

Shorter colophons are found on ff. 158a (in Syriac) and on fol. 221a (in Syriac and in Garshūni).

Clear and neat West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins.

An inscription on fol. 256a states that the MS. was bought by the deacon Arsenius from the son of Ḥayālī (الحايلى) in the presence of the priest Abraham and of the deacon Joseph, son of the priest Isaac, for the sum of two *rīyāls* (٢ زل) (cf. ٢ زل).

#### Mingana 482

329 × 225 mm. 167 leaves of double columns, twenty-six lines to the column.

#### A

Ff. 1-132b: A collection of eight-five sermons or homilies by John Chrysostom. In Garshūni.

... في حياة القديس المعمدان...  
 القديس المعمدان...

Ff. 1b-3a contain a regular introduction in rhymed prose, apparently by the translator:

... في حياة القديس المعمدان...  
 القديس المعمدان...

Ff. 3a-8a are filled with a detailed index to the homilies. The first homily deals with the sentence of our Lord concerning John the Baptist (Matt. xi, 11) and the last homily (fol. 131a) is on the sentence of our Lord about keeping His commandments (John xiv, 21).

#### B

Ff. 133a-167b: The life of John Chrysostom. In Garshūni.

في حياة القديس المعمدان...  
 القديس المعمدان...

The subscription (fol. 167b) is: *صلى الله عليه وسلم*

*صلى الله عليه وسلم* القديس المعمدان...  
 القديس المعمدان...

Dated (fol. 132b) 2135 of the Greeks (A.D. 1824) and written by the priest 'Abd al-masīḥ: *ابن المسيح*...  
 القديس المعمدان...  
 القديس المعمدان...

Clear West Syrian hand. General headings in red and the headings of the homilies in thick black characters. Profusely rubricated. Broad margins.

#### Mingana 483

158 × 109 mm. 122 leaves, fourteen lines to the page.

#### A

Ff. 1-103b: The Book of Ecclesiasticus, or of the Wisdom of Jesus (Joshua), son of Sirach, the vizier of Solomon. In Garshūni.

... في حياة القديس المعمدان...  
 القديس المعمدان...  
 القديس المعمدان...

Two leaves are missing between ff. 8-9, one between ff. 16-17, and two between ff. 97-98.







The treatise is in Syriac, but the heading is in Garshūni : ܐܡܪܬܢ ܕܠܗܘܐ ܥܡܝܢ  
ܡܕܪܐܝܢ ܕܠܗܘܐ ܥܡܝܢ.

323 × 221 mm. 370 leaves of two columns, generally thirty lines to the column.

Ff. 4a-368b : Some Books of the Old Testament, with the Apocrypha. In Garshūni.

... حدی اھم؛ مدی الاحمال.

Ff. 4a-12a: Ezra (حزقيا), called "the first Book of Ezra" (الكتاب الأول). Ff. 12a-23a: Nehemiah (called "the second Book of Ezra": (حزقيا)). Ff. 23b-31a: Tobit. Ff. 31b-41b: Judith. Ff. 42a-51b: Esther. Ff. 52a-71b: Job. Ff. 71b-89b: Proverbs. Ff. 89b-95b: Ecclesiastes. Ff. 96a-99a: Song of Solomon. Ff. 99a-110b: Wisdom. Ff. 111a-142b: Ecclesiasticus.

Ff. 143a-183a: Isaiah. Ff. 183a-228b: Jeremiah with the Lamentations (the names of the letters of the alphabet are often given in their Hebrew form, e.g. **א** and **ב**). Ff. 228b-234b: Baruch. Ff. 234b-274a: Ezekiel. Ff. 274a-291b: Daniel (the author states on fol. 279a that some parts of the text are not found in Hebrew, and that he took them from Theodotion, **א**). Ff. 288b-290b: Susanna (from Theodotion). Ff. 290b-323b: The Minor Prophets. Ff. 323b-349a: 1 Maccabees. Ff. 349a-368a: 2 Maccabees.

Ff. 368b-370b : A list and a short history of all the West Syrian Patriarchs of Antioch from St. Peter to Elias II of Mosul, who was elected in 2150 of the Greeks (A.D. 1839).

The treatise is in Syriac, but the heading is in Garshūni : ܐܚܡܝܬ ܕܗܠܐ ܙܢܪ ܐܠܗܐ ܡܥܐ  
ܡܕܐ; ܕܗܠܐ ܕܐܒ ܡܥܡܝܐ ܕܐܕܐ.

From a sentence used (fol. 370b) after the name of the Patriarch Shukr-Allah of Mardin, who was elected in 2033 of the Greeks (A.D. 1722), it appears that the original treatise was composed under his reign and that the names that follow are additions by later copyists.

Dated (fol. 368*b*) 2150 of the Greeks (A.D. 1839) and written by the priest 'Abd al-Masīh, son of Isaac of the family of Tamallo or Tamlo, in the time of the West Syrian Patriarch Ignatius Elias of Mosul. The MS. was transcribed from an original in Arabic character.

[illegible]

The index to which the copyist refers is found within roundels on fol. 2*b*.

Written in a clear West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins.

326 x 225 mm. 82 leaves, twenty-six lines  
to the page.

The Pauline Epistles according to the Peshitta Version.

ملاح: ايتا! منب وعلوه علمسا الاما.

The Epistles proceed in the usual order, and at the end of each is a colophon giving the number of the textual quotations (ἡλογοῦσα)



























ܐܘܬ ܡܕܡܕܢܐ ܝܡܢ ܡܕܢ ܡܡܘܬ ܝܚܐ ܐܡܡܐ  
ܡܕܐ ܠܡܥܬܐ ܡܕܐ ܐܡܡܐ ܡܡܘܬ ܡܡܘܬ.

## D

Ff. 30b-32b: A penitential maimra written by Ḥannanya Akhsnāya on himself.

ܐܘܬ ܡܕܡܕܢܐ ܝܡܢ ܡܕܢ ܡܡܘܬ ܝܚܐ ܐܡܡܐ  
ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ.

Begins: ܡܠܟ ܐܬ ܐܠ ܝܡܐ

## E

Ff. 33a-35b: A maimra on those who die in foreign lands, by Jacob of Serug.

ܡܕܡܕܢܐ ܝܡܢ ܡܕܢ ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ  
ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ.

## F

Ff. 35b-43a: A maimra on the soul and body, by the above Jacob of Serug.

ܡܕܡܕܢܐ ܝܡܢ ܡܕܢ ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ  
ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ.

## G

Ff. 43a-47b: A maimra on the soul when leaving the body, by the same Jacob of Serug.

The subscription is: ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ  
ܡܡܘܬ ܡܡܘܬ.

Begins: ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ

## H

Ff. 48a-65b: A parenetical and ethical maimra on the obligations of a Christian, by St. Ephrem.

ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ ܡܡܘܬ ܡܡܘܬ  
ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ.

Begins: ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ

## I

Ff. 65b-68a: A penitential maimra on the soul, by St. Ephrem.

ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ ܡܡܘܬ ܡܡܘܬ

Begins: ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ

## J

Ff. 68a-70a: An acrostic and penitential Sūghītha written by the Maphrian Mark bar Kīkī on himself.

ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ ܡܡܘܬ ܡܡܘܬ  
ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ.

Begins: ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ

## K

Ff. 70a-72a: A Sūghītha on Joseph and Benjamin.

ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ ܡܡܘܬ ܡܡܘܬ  
ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ.

## L

Ff. 72a-73b: A Sūghītha dealing with the Virgin speaking to her Divine Child.

ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ ܡܡܘܬ ܡܡܘܬ

## M

Ff. 74a-92a: A maimra on death, resurrection, heaven and hell, by Jacob of Serug.

ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ ܡܡܘܬ ܡܡܘܬ  
ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ.

## N

Ff. 92b-96b: A parenetical maimra by St Ephrem.

ܡܡܘܬ ܡܡܘܬ ܝܚܐ ܐܡܡܐ ܡܡܘܬ ܡܡܘܬ  
ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ ܡܡܘܬ.

Something is missing between ff. 93-94.















vocalisation. It is probably the same hand that has added some Garshūni notes on the margins.

On fol. 41a the copyist reveals his name as Jacob in a Syriac poetical inscription written in a minute hand. Under it is another poetical inscription in which the copyist prays for the West Syrian Patriarch Michael in the following terms:

ܬܦܝܠܬܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

This inscription seems to point to a man that had not died a long time before, and we suggest the Patriarch Michael, who before his semi-canonical election was called Isho' (Jesus) Bar Shūshan, and who died in A.D. 1249. This suggestion is strengthened by the marginal note on fol. 17b which we have quoted above, and in which the copyist informs us that the interpolation after Matth. xx, 28 was found in the copy of the Gospels used by Bar Shūshan.

An inscription on fol. 41a gives the name of Philoxenus, Bishop of Amed, who had evidently followed the party of the above Patriarch Michael:

ܬܦܝܠܬܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

Another inscription on fol. 91b gives his full name as Philoxenus Silma:

ܬܦܝܠܬܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

#### Mingana 498

220 × 165 mm. 50 leaves, eighteen lines to the page.

##### A

Another copy of the Syriac grammar entitled "Enlightenment of Beginners," by the West Syrian writer Timothy Isaac, Metropolitan of Amed.

ܬܦܝܠܬܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

Something is missing between ff. 8-9, 16-17, and 46-47.

No date. Written in a clear and uniform West Syrian hand of about A.D. 1780. Headings in red. Profusely rubricated. The lines on fol. 50a are supplied by a later hand.

##### B

The numerous leaves used for binding are taken from a MS. containing the West Syrian breviary dating from about A.D. 1670.

Bold West Syrian hand. Headings in red. Well rubricated.

#### Mingana 499

166 × 120 mm. 143 oblong leaves, generally fourteen lines to the page.

A collection of anonymous *zajalīyāt* and *madīhahs* for the use of the East Syrian Uniats called Chaldeans. In Garshūni.

The heading on fol. 14b is:

ܬܦܝܠܬܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

An index of the *madīhahs* is written upside down on ff. 139-140. The couplets are introduced by the word *ܡܝܚܐ*, *key*, written in red.

The *madīhah* on fol. 63 sqq. is, curiously enough, attributed to St. Ishai (ܡܝܚܐ ܕܡܝܚܐ), although the saint appears to be St. Alexius. Ishai (Jesse) and Alexius seem here to refer to the same man.

The *madīhahs* on ff. 1-9b are in Syriac.

No date. Written in a clear but careless East Syrian hand of about A.D. 1800. Headings in red. Profusely rubricated.











## G

Ff. 79b-100b: Long extracts from the prose grammar of Barhebræus, entitled **ܕܡܬܐ ܕܡܬܐ**. Incomplete at the end.

The first chapter is headed: **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.  
**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.

Something is missing between ff. 87-88 and 95-96.

## H

Ff. 101a-106b: A prose treatise on the *Ruk-kākha* and *Kushshāya* of the letters **ܕܡܬܐ**, by the above Jacob of Bartilla. Incomplete at the beginning.

The subscription on fol. 106b is: **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.  
**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.  
**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.  
**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.  
**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.

This is followed by a sentence which seems to contain the title of the treatise: **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.  
**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.

Something is missing between ff. 103b-104a.

## I

Ff. 107a-108b: An anonymous treatise on the same subject.

**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.  
**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.

## J

Ff. 109a-118a: The section of the prose grammar of Barhebræus which deals with the same subject.

Headed: **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.  
**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.

Something is missing between ff. 109-110.

## K

Ff. 118b-119b: An anonymous treatise on how to keep the purity of the Syriac language in the matter of the pronunciation of the above letters **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.

... **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.  
**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.

## L

Ff. 120a-135b: The metrical grammar of Barhebræus, entitled **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.

Incomplete at the beginning and at the end. Something seems also to be missing between ff. 127-128. The pages are as usual divided into two columns, the first of which contains the text, and the second an extensive commentary upon it.

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1590. Headings in red. Profusely rubricated.

An Arabic inscription on fol. 61a gives the name of an owner as **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**. Another inscription in pencil gives the name of another owner as the deacon **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**, possibly father and son.

## Mingana 502

216 × 155 mm. 240 leaves, seventeen lines to the page.

## A

Ff. 2b-92a: The life of the Virgin Mary.

... **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.  
**ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.

Ff. 71b-85a contain the section dealing with the Assumption of the Virgin with the heading **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ**.











priests : ...  
 priests : ...  
 priests : ...  
 priests : ...

## B

Ff. 124b-126b : The synodical canons dealing with the burial of the dead. Incomplete at the end.

...  
 ...  
 ...  
 ...

No date. Written in a clear but not handsome East Syrian hand of about A.D. 1590. Headings in red. Well rubricated. Almost fully vowelled. The *madrāsha* on fol. 81a has the ancient musical notes in form of sloping strokes.

Something is missing between ff. 20-21, 28-29, 38-39, 43-44, 52-53, 65-66, 67-68, 73-74, 79-80, 124-125. Ff. 61 and 93 are fragmentary.

## Mingana 504

290 × 190 mm. 100 leaves, twenty-eight lines to the page.

The part of the Bible called by the East Syrians "Book of the Sessions."

## ... ..

The MS. is incomplete at the beginning and at the end. As it stands it contains :—

Ff. 1-50a : Kings (35 chapters). Incomplete at the beginning. Fol. 5 is fragmentary.

The subscription is : ... ..

... ..

Ff. 50a-58b : The Proverbs. Incomplete at the end owing to a lacuna between ff. 58-59.

(... ..)

Ff. 59a-63b : Ecclesiastes (6 chapters). Incomplete at the end owing to the above lacuna.

The subscription is : ... ..

Ff. 63b-65a : Ruth : ... ..  
 A leaf is missing between ff. 63-64. Only a fragment of it is left.

Ff. 65b-69a : The Song of Solomon (two chapters) : ... ..

Ff. 69a-99 : Ecclesiasticus : ... ..  
 Some headings give to the work the title of ... ..  
 (ff. 73b-74a).

Incomplete at the end and a leaf is missing between ff. 81-82.

Fol. 99 represents all that is left of the Book of Job and fol. 100 is fragmentary.

No date. Written in a handsome and bold East Syrian hand of about A.D. 1360. Headings in red. *Puḥḥāmē*. Numbers of chapters on the margins. Fol. 11 is supplied by a later hand.

The MS. is damaged by damp and the edges of some leaves have disappeared.

## Mingana 505

280 × 170 mm. 167 leaves, twenty-four lines to the page.

## A

The poetical works of the East Syrian writer George Warda of Arbel.

... ..

A group of *maimré* and 'ūniyātha are either parenetical and penitential in character or deal with the feasts and commemorations of the East Syrian Church. Some 'uniyātha refer to particular events that took place in the author's time ; such is the case with the 'ūnītha on fol. 41a, which refers to the famine



and pestilence which took place in the year  
1536 of the Greeks (A.D. 1225) : اسٲلا ٲمءلا  
عفا مءما لا ٲوٲا عفا اامء ٲمءلا .  
Such is also the case with the  
preceding 'ūnītha (fol. 38*a*) which deals with  
the calamities of A.D. 1254 : اسٲلا ؤا مءوٲلا  
ٲمءلا عفا الف . ل : م : د : ر : ه : و : ز : س : ط .  
ٲمءلا مءفعا ٲمءلا ٲمءلا .

A considerable number of the 'uniyātha are homiletic in character and constitute a commentary upon the Gospel lesson of the day.

Intermixed with the works of George Warda are the following mairné by some other writers.

## B

Ff. 63a-64a: An 'ūnītha on the Divine Economy, by Sabrīsho', son of Paul, from Mosul.

اسلام! احسبنا لاجتماعه» في قوله  
معه كما سئل عن هذا الموضع

## C

Ff. 89b-91a: An 'ūnīthia on SS. Sergius and Bacchus, by Sabrīsho' V, Patriarch of the East Syrians, known as Bar Mcshīhāya, who died in A.D. 1256.

اسماء حسنة : همة ، نيت ، همم  
محرمات : حرام ، حذر ، محرمات ، قلوبنا  
منعزل : محارب ، حرب ، معسلا لب بعل  
معسل الحوزة : معزلة .

The MS. is incomplete at the beginning and at the end, and is in a bad state of preservation. Many leaves have their margins completely torn away and many others have holes in them. There are also many missing leaves here and there, while some others have been misplaced by the binder.

No date. Written in a clear and beautiful East Syrian hand of about A.D. 1500. Headings in red. Many vowels.

The MS. came later into the possession of an East Syrian Uniat (or a Chaldean) who has here and there tampered with names of East Syrian saints.

As the most curious thing that I have ever found in a Syriac MS. I would allude to the fact that many leaves are numbered in *Hebrew* characters.

## Mingana 506

260 x 175 mm. 146 leaves, twenty lines  
to the page.

The Old Testament Lectionary of the East Syrian Church.

ملاح و متسل و ملائع و ملائع

The MS. contains the lessons taken from all the Old Testament and from the Book of Acts. The lessons from the Pauline Epistles and from the Gospels form two other separate volumes in the Syrian Church.

The MS., which is incomplete at the beginning and at the end, is in a bad state of preservation, and portions from many leaves are torn away. A very considerable number of leaves are also misplaced, especially towards the beginning and the end.

The order followed in the book is that of the East Syrian Church calendar, which begins with the Sundays of *Advent* and ends with those of the *Consecration of the Church*.

On fol. 98*a* it is said about the commemoration of St. George : مَدِينَةُ سَلْمَاةَ

ܡܚܝܝܬܐ ܕܡܚܝܝܬܐ ܕܡܚܝܝܬܐ ܕܡܚܝܝܬܐ ܕܡܚܝܝܬܐ, while the  
 commemoration of St. Thomas is, on fol. 124a,  
 introduced as follows: ܡܚܝܝܬܐ ܕܡܚܝܝܬܐ ܕܡܚܝܝܬܐ ܕܡܚܝܝܬܐ

**علمنا حلالا حامداً حقاً ممدواً قاطعاً.**

No date. Written in a handsome and bold East Syrian hand of about A.D. 1540. Head-







- [illegible]

- [illegible]

Incomplete at the end as a leaf is missing  
between ff. 69-70.

## C

Fol. 70 : The **Ḥor** of the Mass.

Incomplete at the beginning owing to the above leaf that is missing.

## D

Ff. 71a-73b: The **Ḳorjans** that are recited outside the Mass.

Incomplete at the beginning and at the end.  
A leaf is also missing between ff. 72-73.


## E

Ff. 74a-93b : The '*uniyātha*' of the martyrs for each day of the week taken from the Service-Book, entitled : . . . ; ܐܡܝܢ ܕܡܪܝܬܐ

معظمیٰ ائمہ کا ملل : دعوتِ اہل حق و حق پرستوں کی

A leaf is missing at the end and between ff. 86-87, 87-88. Ff. 92-93 contain the additional '*uniyātha* for Sundays.

No date. Written in a clear and bold East Syrian hand of about A.D. 1640. Principal headings in yellow ink and in Estrangela characters and minor headings in red. Profusely rubricated. Broad margins, many of which damaged.

The copyist's name is found in colophons on ff. 61b and 70b as George ().

The MS. has fallen into the hands of an East Syrian Uniat (a Chaldean) who has tried



















## F

Ff. 79b-83b: A maimra on strangers that die in a foreign land, by Jacob of Serug. In Syriac.

... مدامنا: مذنب بصفحت دلا اقصتا  
بجنبه دارقصتا.

## G

Ff. 84a-92b: A commentary on the Lord's prayer. In Garshūni.

The commentary is preceded by the following preamble: دارهمم الا ان الكتب عن دارجردين  
العامملا مدارهمم الا ان الكتب له; دارجردها  
العامملا مدارهمم انهمم الكتب الكتاب ه/ا  
دارجرمدارم دار جرهمم السممدارم الا ان ه/اسم  
بدارب همداد عن اذارا الكتب في العامملا.

## H

Ff. 92b-94b: A treatise on the *trisagion*. In Garshūni. Headed: اسمها مع الله

مهمم اننا في الله.

## I

Ff. 95a-104b: A treatise on the Divine Economy, containing a short history of the world from the creation of Adam to the Ascension of Christ. In Garshūni.

One leaf is missing at the beginning, and the treatise has no title. Ends: مصل مدية  
امامملا دلت الارزق الا ان ه/الاسم همد همد.

## J

Ff. 104b-113b: A treatise containing the explanation of the profession of faith of the West Syrian Church. In Garshūni.

القصلا دلت عن الامملا الا ان ه/الاسم  
الكتاب همد دار السه/اسم في الدارجر.

## K

Ff. 113b-121a: A treatise containing the history of the General Councils and of the heretics against whom they assembled. In Garshūni.

... م/ا: ان الكتب امملا ممدل في  
الصفحت ممدل اب ممدله في الا/اسم/ا ف ممدل  
ممدل م/ا همد ممدل في بحر.

From the Syriac numbering at the bottom of the pages we infer that nine leaves are missing between ff. 120-121.

## L

Ff. 121a-123a: A treatise containing Christological sayings by the Fathers of the Church who preceded the Council of Ephesus. In Garshūni.

... م/ا: ان الكتب الا ان الكتب ممدل  
في الكتابهم ممدل ممدل الا/اسم/ا ف الامملا.

Many leaves are missing between ff. 122-123.

## M

Ff. 123b-128b: Another treatise containing the often-recurring history of the Councils by Severus, Bishop of Eshmūnain, known as Ibn al-Mukaffa'. In Garshūni.

... م/ا: ان الكتب امملا ممدل في  
اسملاف الكتب في بحر الدارجر ممدل  
ممدل الا ان الكتب ممدل ممدل ممدل  
الامملا ممدل دار الكتب.

The work is here fragmentary, as many leaves have disappeared between ff. 123-124, 125-126, 126-127, 127-128, and at the end.

## N

Ff. 129a-133b: A treatise containing the explanation of an apple made by a jeweller, of six different metals. In Garshūni.















1. The poetical pieces on ff. 10b-12a are attributed to Abraham Selokhāya : ⲁⲩⲃⲁⲣ ⲁⲩⲥⲟⲕⲭⲁⲓⲁ

ⲉⲃⲉⲙⲉⲛⲓ ⲁⲩⲙⲓⲛ ⲁⲩⲙⲓⲛ ⲉⲃⲉⲙⲉⲛⲓ.

2. The poetical pieces on ff. 12a-16b are attributed to Gabriel (probably Gabriel Ḳamša), and it is said that he composed them in the monastery of St. Eugenius : ⲁⲩⲃⲁⲣ ⲉⲙⲓⲛ

ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ.

3. The poetical pieces on ff. 16b-21a are attributed to the priest Sullāḳa, the cousin of John, Bishop of Adhurbaijān.<sup>1</sup>

ⲁⲩⲃⲁⲣ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ

ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ.

4. The long and incomplete poetical piece on ff. 21b-22b is attributed to the priest Abel Shikko<sup>2</sup> (so vowelled), who seems to have lived about A.D. 1380.

ⲁⲩⲃⲁⲣ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ

The copyist gives his name on fol. 21a as Hormiz (ⲁⲩⲃⲁⲣ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ), but gives no date.

Written in a clear but not beautiful East Syrian hand of about A.D. 1795. Fully vowelled. Headings in red. Within black rulings.

#### Mingana 518

77 leaves of varying sizes (about 160 × 117 mm.) containing various treatises put together by me from four different West Syrian MSS.

#### A

Ff. 1b-47b : An anonymous medical work. In Garshūni.

<sup>1</sup> This author seems to have flourished about A.D. 1400.

<sup>2</sup> *Shikko* means "the ruptured." The spelling used in this MS. bears out that used in Mingana 75 (see above, p. 191) about the right spelling of the name of Jacob bar Shikko of Bartilla.

... ⲁⲩⲃⲁⲣ ⲁⲩⲥⲟⲕⲭⲁⲓⲁ ⲉⲃⲉⲙⲉⲛⲓ.

Ff. 30a-47b are headed : ⲁⲩⲃⲁⲣ ⲁⲩⲥⲟⲕⲭⲁⲓⲁ  
ⲉⲃⲉⲙⲉⲛⲓ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ  
ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ.

Generally sixteen lines to the page. Headings in red. No date. About A.D. 1820.

#### B

Ff. 48-49 : A maimra in the twelve-syllable metre on the outer darkness by Mar Jacob whom some authorities believe to be Jacob of Edessa.

Incomplete at the beginning and in the middle. The subscription is : ⲁⲩⲃⲁⲣ ⲁⲩⲥⲟⲕⲭⲁⲓⲁ

ⲉⲃⲉⲙⲉⲛⲓ ⲉⲙⲓⲛ ⲉⲙⲓⲛ.

No date. About A.D. 1720. Twenty lines to the page. Rubricated.

#### C

Ff. 50a-54b : A treatise in which are quoted sentences of the Fathers in favour of the Monophysite doctrine of the Incarnation. In Garshūni.

ⲁⲩⲃⲁⲣ ⲁⲩⲥⲟⲕⲭⲁⲓⲁ ⲉⲃⲉⲙⲉⲛⲓ  
ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ ⲉⲙⲓⲛ.

No date. About A.D. 1720. Twenty lines to the page. Profusely rubricated.

#### D

Ff. 55a-58b : A *turjām* in rhymed prose to be recited over the dead. In Garshūni. Incomplete at the end.

ⲁⲩⲃⲁⲣ ⲁⲩⲥⲟⲕⲭⲁⲓⲁ ⲉⲃⲉⲙⲉⲛⲓ ⲉⲙⲓⲛ.

No date. Same hand as above under C.



## E

Ff. 59a-71b: Various prayers over a dying man. In Garshūni. Incomplete at the beginning and at the end.

The prayers seem to be for the use of the West Syrian Uniats. No date. About A.D. 1700. Thirteen lines to the page. No rubrications.

## F

Ff. 72a-77b: Various prayers to be recited over a woman, mostly before and after the birth of her child. In Garshūni. Incomplete at the beginning and at the end.

No date. About A.D. 1750. Thirteen lines to the page. Well rubricated.

An Arabic inscription on the margins of fol. 52b mentions the name of an owner Peter, son of the deacon Isaac, and gives the year (probably A.D.) 1820.

## Mingana 519

46 leaves of varying sizes (about 161 x 111 mm.) containing various treatises and fragments put together by me from different East Syrian MSS.

## A

Fol. 1a: The end of a work on spirituality which must have contained different prayers. What is left is a prayer for ecclesiastical heads. In Syriac.

Dated 2112 of the Greeks and A.D. 1801 and written by Gabriel, son of the priest Khaushāba, son of the deacon Joseph of Alkosh (القص).

## B

Ff. 2a-10b: A work on Astrology, Astronomy, and white magic, with many tables.

From three different MSS. of about A.D. 1700, 1720, and 1750. Fol. 10 is in Syriac and the rest in Garshūni.

## C

Ff. 11-12: Leaves from an East Syrian ritual of marriage. In Syriac.  
About A.D. 1740.

## D

Ff. 13-20: Leaves from the marriage service of the same Church.

Ff. 18b-20a are in Syriac and the rest in Garshūni. The Syriac part deals with the impediments of marriage, and is headed:

فَعَزَّوَفَا لَا مَحْرُومَةً.

About A.D. 1740. Well rubricated.

## E

Ff. 21-27: Portions of a Catechism for the use of Chaldeans or East Syrian Uniat. In Garshūni.

About A.D. 1740. Rubricated.

## F

Ff. 29-46 : Various prayers, invocations and *madīhahs* in Garshūnī.

The *madīhahs* are generally in rhymed prose, and some of the final prayers are translated from the East Syrian breviary.

From two MSS. of about A.D. 1720 and 1790. Well rubricated.

## Mingana 520

17 leaves of varying sizes (about 220 x 160 mm.) containing short treatises and fragments put together by me from different East Syrian and West Syrian MSS.

## A

Ff. 1-2: Two leaves containing 'unīyātha of the martyrs found in the East Syrian Service-Book, entitled: ܡܪܝܬܐ ܕܡܪܝܬܐ. In Syriac.

About A.D. 1650. Well rubricated.















The story contains many anecdotes not found in the Book of Genesis. Something is missing between ff. 76-77.

## F

Ff. 80a-118b: The story of St. Zayānah (*sic*), the daughter of the King Lucianus, who evangelised one million and one hundred and thirty thousand people.

... مرة الفمسة مائة احدى خمسمائة  
الف الف الف الف الف الف الف الف  
الف الف الف الف الف الف الف الف

The MS. has no date and is written in at least three different and ugly East Syrian and West Syrian hands of about A.D. 1780 and 1800. Headings in red. Fol. 115b is blank, but the text is continuous.

## Mingana 524

13 leaves of varying sizes (about 200 × 145) containing short treatises and fragments put together by me from three different East Syrian MSS.

## A

Fol. 1: A leaf from a MS. containing the *Acts of Thomas*. The leaf is from about the beginning of the *Acts*. In Syriac.

About A.D. 1798.

## B

Ff. 2-4: Three leaves from an East Syrian MS. containing the apocryphal life of the Virgin. In Syriac.

About A.D. 1550.

## C

Ff. 5-13: Nine leaves from an East Syrian MS. containing a collection of the miracles of the Virgin.

Ff. 5a-9b contain the *Acts of St. Matthias* (مرة الفمسة مائة) in connection with the Virgin and the governor who was called  
اله الف الف الف الف الف الف الف الف

The following leaves contain the miracles of the Virgin in connection (a) with the Church of *الحلمة* and its Bishop *الفمسة*; (b) with a girl whose hands were cut off.

The upper edges of the leaves are damaged. About A.D. 1750.

## Mingana 525

318 × 227 mm. 146 leaves of two columns, thirty-seven lines to the column.

The commentary of Dionysius Baršalibi on the Book of the Acts and on the Catholic and Pauline Epistles.

1. Ff. 1b-22b: Acts. The heading is:

... الفمسة مائة الف الف الف الف الف الف  
الف الف الف الف الف الف الف الف  
الف الف الف الف الف الف الف الف

2. Ff. 23a-36a: The Catholic Epistles as follows: (a) James (ff. 23a-27a); (b) 1 Peter according to the Harklean Version (ff. 27a-30b); (c) 2 Peter according to the Harklean Version (ff. 30b-32a); (d) 1 John (32a-34b); (e) 2 John (fol. 34b); (f) Jude (ff. 34b-36a).

3. Ff. 36a-146a: The Pauline Epistles in the usual order. The heading is:

الف الف الف الف الف الف الف الف  
الف الف الف الف الف الف الف الف

The commentary is preceded by three preliminary chapters headed (fol. 36a):

مقالة في مبرر الفمسة

Dated (fol. 146b) in a long Garshūni colophon and written the 22nd of November, A.D. 1898, by the reader Jacob, son of Joseph, from Mosul, for Na'ūm Baršaum, in the time of Ignatius 'Abd al-Masīh II, the West Syrian















The subscription is : **علم محمد بن محمد**  
About A.D. 1670. Profusely rubricated.



















ܐܠܗܐ, and fol. 70b at the celebration of the Eucharist on the same day : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ . Fol. 71a : The morning of the Resurrection, after the song of the Three Children : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

Fol. 72a : The Sunday of the Resurrection. Fol. 73a : Monday in the Week of Weeks : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ . Fol. 74a : Tuesday and Wednesday. Fol. 75a : Thursday. Fol. 75b : The Friday of the Confessors. Fol. 76b : New Sunday. Fol. 77b : The commemoration of St. George on the 24th of April : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

Fol. 78b : The third Sunday of the Resurrection. Fol. 79b : The commemoration of Rabban Hormizd.

Fol. 79b : The fourth Sunday of the Resurrection. Fol. 80b : The fifth. Fol. 81b : The sixth. Fol. 83a : The Ascension. Fol. 83b : The Sunday after the Ascension : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

Fol. 85a : Pentecost. Fol. 86a : The lesson of the Adoration read in the sanctuary : ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ . Fol. 87b : Friday of Gold : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

Fol. 88b : The second Sunday of the Apostles. Fol. 89b : The third. Fol. 91a : The fourth. Fol. 92b : The fifth. Fol. 93b : The sixth. Fol. 95a : The seventh. Fol. 95b : The last week of the seven weeks of the Apostles and it is the commemoration of the 72 disciples : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

Fol. 96b : The first Sunday of Summer, and it is called *Nūsardīl*, which means "Feast of God," and it is the commemoration of the twelve Apostles : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

Fol. 98a : The commemoration of the Apostle Thomas. Fol. 99b : First Friday of Summer, and it is the commemoration of Mar Jacob of Nisibin.

Fol. 99b : The second Sunday of Summer. Fol. 101a : The first Friday of Summer, and it is the commemoration of the Apostle Mar Māri : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ . . . Fol. 101a : The commemoration of St. Cyriacus on the 25th of July : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

Fol. 102a : The third Sunday of Summer. Fol. 103b : The fourth Sunday. Fol. 105a : The festival of the Transfiguration. Fol. 105a : The fifth Sunday of Summer. Fol. 106b : The fifth Friday of Summer, and it is the commemoration of St. Shamūni and her children : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

Fol. 106b : The sixth Sunday of Summer. Fol. 107a : The sixth Friday of Summer, and it is the commemoration of St. Simeon bar Šabbā'ē : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

Fol. 107a : The seventh Sunday of Summer. Fol. 108a : The first Sunday of Elijah. Fol. 109a : The second. Fol. 110a : The third. Fol. 111b : The festival of the Cross.

ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ .

Fol. 113a : The Sunday after the invention of the Cross : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ . Fol. 114a : The fifth Sunday of Elijah. Fol. 115a : The sixth. Fol. 116a : The seventh.

Fol. 117b : The first Sunday of Moses : ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ . Fol. 118a : The second. Fol. 119a : The third and the fourth.

Fol. 119a : The first Sunday of the Consecration of the Church. Fol. 119b : The second. Fol. 120b : The third. Fol. 121a : The fourth.



Ff. 122b-123a contain the indications of the following Lessons :

(a) The four days of the Rogations of the Virgins (Monday to Thursday) : **ܡܥܡܪ ܕܚܡܐ** ; **ܡܥܡܪ ܕܚܡܐ** . The last day is the commemoration of Mar John Azrak : **ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .

**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .

(b) The ordinations : **ܡܥܡܪ ܕܚܡܐ** ; **ܡܥܡܪ ܕܚܡܐ** .

(c) The Departed : **ܡܥܡܪ ܕܚܡܐ** .

Dated (fol. 123b) Saturday, 6th of August, of the year 2222 of the Greeks, A.D. 1911, and 1327 of the Hijrah, and written in the village of Alkosh by the priest Abraham, son of Simon, son of Abraham, son of the priest Simon, son of Daniel, of the family of Shikwāna (**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ**)

Copied from a MS. written in 1883 of the Greeks (A.D. 1572) by Archdeacon 'Aṭāyē (or 'Aṭīyah), son of the priest Faraj, son of the deacon Mark of Alkosh (**ܡܥܡܪ**), for the monastery of Rabban Hormizd. The MS. from which he was transcribing was in the handwriting of the famous 'Abdīsho' of Nisibin, and was dated 1596 of the Greeks (A.D. 1285). The colophon of the original is reproduced on fol. 124a :

**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .  
**ܡܥܡܪ ܕܚܡܐ ܕܝܗܢܐ ܐܙܪܚܐ** .

Written in a very bold and handsome Estrangela hand. Complete set of *puḥhāmē* or Massoretic signs reproduced from the original. Red rulings. Very broad margins. Ordinary headings in red and principal headings in blue or in yellow.

The MS. contains many good geometrical patterns and illustrations, which often assume large proportions such as those on ff. 1b (with the name of the copyist), 11b, 72a, 82b, 84b, 111b. There are also some large miniatures but the copyist's drawing and painting is coarse. The miniature on fol. 33b represents our Lord, the demon who tempted Him and two angels; that on fol. 55b represents our Lord riding on an ass and entering Jerusalem; that on fol. 76b represents our Lord with Peter and Thomas putting his finger into the print of the nails; that on fol. 77b represents St. George and the dragon.

In a long note on fol. 124b the copyist states that he undertook to write the present MS. in Estrangela characters in order to revive them, as, since the priest George, son of the priest Israel of Alkosh, who in the year 2005 of the Greeks (A.D. 1694) wrote the Gospels in them, no other copyists had to his knowledge tried to make use of them.

In a second note on this same fol. 124b the scribe mentions the name of Israel, Metropolitan of Mardin.

#### Mingana 538

235 × 184 mm. 196 leaves, generally twenty-three lines to the page.

A lexicographical and grammatical work written in A.D. 1896 and 1897 by an East Syrian writer, Thomas, son of the deacon John, son of the deacon Zechariah, son of the priest Sabro, at the request of the Rev. S. J. Daltry, of the Archbishop's mission to the Assyrians.


















































































































Fol. 125<sup>b</sup> contains the colophon of the original from which the present MS. is derived. It states that it was written in April, 1532 of the Greeks (A.D. 1221), in the town of Cæsarea, by the deacon Basil, son of Rabban John, the Archdeacon and the notary public of the town of Melitene. It further states that it was collated with the original in the same town of Cæsarea by the physician Rabban abu l'Hasan, in April, 1533 (A.D. 1222):

Clear and neat West Syrian hand. Headings in red. Well rubricated. Fairly broad margins.

182 x 132 mm. 152 leaves, seventeen lines  
to the page.

Ff. 1-142<sup>b</sup>: The story of the Virgin in a West Syrian recension.

The work is as usual divided into six parts :  
 I. Ff. 2-3a : The Annunciation of the Virgin.  
 Ten leaves seem to be missing at the beginning  
 of this part, and its subscription is:   
 2. Ff. -20b : The Nativity of our Lord ()

On fol. 135a this last part is divided into a sub-section with the following heading: **مَدِينَة**  
**حَمَّان مَدِينَة مَهْمَل مَدِينَة مَدِينَة مَدِينَة**  
**مَدِينَة مَدِينَة مَدِينَة مَدِينَة مَدِينَة**

Ff. 3a-12b: A maimra, attributed to St. Ephrem, on how the Jews railed at Joseph and Mary.

The attribution (probably erroneous) to St. Ephrem is found at the end :  
 ܡܠܟܐ ܕܥܝܪܐ ܕܢܚܝܬܐ  
 ܕܡܪܝܢ ܕܩܕܝܫܐ ܕܥܝܪܐ ܕܢܚܝܬܐ  
 ܕܡܪܝܢ ܕܩܕܝܫܐ ܕܥܝܪܐ ܕܢܚܝܬܐ.

Ff. 143a-149a: A maimra on the death and burial of the Virgin, by Jacob of Serug.

مدل‌مدل؛ مدتی مدتی؛ و... و... و...  
مدل‌مدل؛ مدل‌مدل؛ مدل‌مدل؛







ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ  
ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ.

The subscription (fol. 152a) is : ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ  
ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ.

The work is divided into six chapters (*maimré*) and is the one mentioned by 'Abdīsho' of Nisibin in his Catalogue (*Assem., Bibl. Orient.*, iii, 33) under the title of *Book on the Sacrament*.

The first maimra (ff. 71a-81a) contains a commentary on the Lord's prayer, and begins :  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ.

Cf. the work which Facundus (*Pat. Lat.*, lxxvii, 747) calls *Liber at baptizatos*, and the fifth Council (Mansi, *Conc. Coll.*, ix, 217) *Liber ad baptizandos*.

Each chapter is preceded by a synopsis (ܬܠܬ ܣܬܪ) of its contents.

Chapter v begins (fol. 116a) : ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ.

Chapter vi begins (fol. 133b) : ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ.

## C

Ff. 152a-156b : A treatise containing a theological and historical commentary on the *trisagion*, by the East Syrian Patriarch Isho'yahb I Arzōnāya, who died in A.D. 596.

ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ.

The work was written at the request of Abraham, Bishop of Dair Gazarta.

Incomplete at the end and a lacuna between ff. 154-155.

Begins : ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ  
ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ.

The MS. has no date and is written in a clear, uniform and old East Syrian hand of about A.D. 1340. Headings in red. Broad margins.

Slightly damaged by worms, and the ink has somewhat faded in some words, mostly in the upper part of the pages, while the edges of some leaves have been purposely and fairly recently cut off. All the words of the text, however, can be deciphered.

On the margins of ff. 43-44 an early owner has added an account of the wars and devastations that occurred in the time of the Patriarchate of the East Syrian Patriarch Dinḥa II, who, according to the author, died in the year 1693 of the Greeks (A.D. 1382) : ܬܠܬ ܣܬܪ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ ܡܕܢܝܥܐ.

This date should settle the year of the death of the Patriarch Dinḥa, which is unknown to Assemani (*Bibl. Orient.*, iii, 620) and to Lamy (in Barhebræus, *Chron. Eccl.*, ii, 567).

Fol. 1a contains (by a later hand) a partly illegible *Kullāsa* to Joseph, son of Jacob.

## Mingana 562

223 × 161 mm. 475 leaves, generally twenty-one and twenty-two lines to the page.

A work containing a comprehensive collection of miracles, together with some pious anecdotes and lives of saints. In Garshūni.



## A

Ff. 1b-155b: A collection of the miracles of the Virgin.

... فإذ جهزت القاعة التهيؤ للندوة  
مدينته منبر العمل لا امر الله العلم.

The miracles are seventy-four in number. The first miraele (fol. 2a) deals with the Virgin and the Apostle Matthias, and begins :  
 ما افعاب حل مع حد صاودة هبلا معة

The last miracle (fol. 153a) concerns an Italian girl who saw Christ saying the Mass in heaven :

قدّم الخبز القربان احرى! القربان  
 القدوس مقدس قدس القربان  
 رب العالمين

The work, which in some places seems to be under Western influence, has a usual Arabic introduction which begins (fol. 1b): *الحمد لله*

الحمد لله الذي هدانا لهذا... فما كنا لنكون له من قبل  
 من الغافلين

A leaf is missing between ff. 18-19, and fol. 59a is blank, but the text is continuous.

Cf. Budge's *One hundred and ten Miracles of Our Lady Mary*.

## 13

Ff. 155b-168a: A discourse on the Virgin,  
by Basil of Cæsarea.

... مستند من هذا الموضع الذي حارب  
مدا؛ حاربهم من جهة هذا الموضع الذي  
حاربهم؛ فلا سمح الله الله حاربهم  
القم هذا منسوخ.

## C

Ff. 168a-176a contain four pious stories :  
(a) A young man with whom a married woman

from Constantinople fell in love. (b) Three monks who were taken prisoners to Ifrikiyah. (c) A young man who fell in love with the wife of his neighbour. (d) Three friends symbolising spiritual beings.

## D

Ff. 176b-219b: A collection of the miracles of St. Basil of Cæsarea, made by his disciple Hilarion.

... حرامد احوال الفصيف مدا; حصيف  
الحنيف; سيف احوال مفا; مفا; مفا; مفا;  
مفا; مفا; مفا; مفا; مفا; مفا; مفا; مفا;

The miracles are fourteen in number. The fourth miraele (fol. 184a) deals with St. Ephrem : الشيخ العبد  
الذي  
الذي

## E

Ff. 219b-228b: The seven miraeles performed by SS. Cosmas and Damian.

... حیات المیتہ اللہ!؛ مرحل  
مرحلہ مراد.

## F

Ff. 228b-231a: The five miracles performed by John the Baptist.

... جهات الكهف من مضا  
المتنوعات الكاب ١٥١: ١٥٢  
المن حله.

The miraeles are identieal with those I published in the first volume of my *Woodbrooke Studies*.

## G

Ff. 231a-242b: The seven miracles performed by St. George, the owner of the gray horse.



... مَحَلِّ رَاحَ مَحَلِّ رَاحَ مَحَلِّ رَاحَ  
الْعَلَّاءُ مَحَلِّ رَاحَ مَحَلِّ رَاحَ مَحَلِّ رَاحَ  
الْعَلَّاءُ مَحَلِّ رَاحَ مَحَلِّ رَاحَ مَحَلِّ رَاحَ

## H

Ff. 242b-256a: The eight miracles performed by the martyr Theodore of Euchaita, as narrated by Sabinus (?), Bishop of Euchaita, after the death of the Emperor Diocletian.

... حَيَاتِ الْعَلَّاءِ الْحَرَمِ الْحَرَمِ  
مَحَلِّ رَاحَ مَحَلِّ رَاحَ مَحَلِّ رَاحَ مَحَلِّ رَاحَ  
الْعَلَّاءُ مَحَلِّ رَاحَ مَحَلِّ رَاحَ مَحَلِّ رَاحَ  
الْعَلَّاءُ مَحَلِّ رَاحَ مَحَلِّ رَاحَ مَحَلِّ رَاحَ  
الْعَلَّاءُ مَحَلِّ رَاحَ مَحَلِّ رَاحَ مَحَلِّ رَاحَ

## I

Ff. 256a-269a: The miracles performed by the Archangel Michael.

... حَيَاتِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ

## J

Ff. 269b-277b: Two miracles performed by the Archangel Gabriel.

The first one is headed: ... حَيَاتِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ

## K

Ff. 277b-322b: A collection of twenty-one pious anecdotes and miracles performed by different saints.

The miracle on fol. 284a is narrated by John, abbot of the "monastery of the Giants":

... حَيَاتِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ

The miracle on fol. 301a took place in Karmles (a village near Mosul) in the time of the East Syrian Patriarch Isho'yahb:

... حَيَاتِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ

The miracle on fol. 308a deals with St. Gerasimus and his lion: ... حَيَاتِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ

## L

Ff. 322b-329b: The miracle performed by St. Elias of Asbat in favour of the son of the sacristan of the local church.

... حَيَاتِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ

A few unimportant words are missing at the end.

## M

Fol. 330a blank. The following leaves contain what the copyist calls in the red heading on fol. 330b: ... حَيَاتِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ

The first item of this new series is an exhortation to vigilance (ff. 330b-337b), in which the Biblical quotations are in Syriac and not in Garshūni.

Headed: ... حَيَاتِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ

## N

Ff. 337b-340a: A penitential and parenetical discourse attributed to the prophet Elisha.

... حَيَاتِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ  
الْحَرَمِ الْمَلَكِ الْمَلَكِ الْمَلَكِ الْمَلَكِ















Begins : ܡܠܟܐ ܐܡܢ ܕܡܝܬܐ ܕܡܝܬܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

According to a statement by the copyist (fol. 326b) the liturgy was composed in A.D. 326.

## N

Ff. 61a-66b : Another liturgy by Eustathius, called here the Great, and the president of the Council of Nicea.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

Begins : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

According to a statement by the copyist (fol. 66b) the liturgy was composed in A.D. 327.

## O

Ff. 66b-69b : The liturgy of Julius, Bishop of Rome.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## P

Ff. 70a-77a : The liturgy of St. Basil of Caesarea.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## Q

Ff. 77a-83b : A third liturgy by Eustathius (written here as Eustathasius), president of the Council of Nicea.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

Begins as in Cambridge Add. 2887 (p. 742) :  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

According to a statement by the copyist (fol. 83b) the liturgy was composed in A.D. 318.

## R

Ff. 84a-89b : The liturgy of Cyril of Jerusalem.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## S

Ff. 90a-97a : The liturgy of Gregory Nazianzen.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## T

Ff. 97a-104a : The liturgy of John Chrysostom.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## U

Ff. 104b-110a : The liturgy of Dioscorus of Alexandria.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

Begins : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## V

Ff. 110b-114b : A second liturgy by Dioscorus of Alexandria.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

Begins : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ



















































209, because it is divided into seven maimré (not *rīshé*), subdivided into *rīshé*. The first maimra (ff. 1-19b) has five *rīshé*, the second (ff. 19b-37b) four, the third (ff. 37b-69a) three, the fourth (ff. 69a-89b) six, the fifth (ff. 89b-102b) two, and the sixth (ff. 103a-129a) two. The seventh maimra (ff. 129a-146b) is recapitulatory and is not subdivided into *rīshé*. The work has, therefore, twenty-one *rīshé*.

About two-thirds of fol. 79*b*, and six lines on fol. 84*a* are blank owing to a lacuna in the original MS. Some lines are also missing at the end.

## B

Ff. 148b-166b: A commentary on the *Capita Scientiæ* of Evagrius, by the above Bābai the Great, the Abbot of the monastery of Mount Izla.

[illegible]

Ff. 148b-152a contain an introduction to the work of Evagrius by the same Bābai the Great.

... محمد حلال و روف و السلام هم مبر و هم عفا  
 و عفا و حلال و حبه و حبه و عفا و مبر و حبه  
 و حبه و حبه و حبه و حبه و حبه و حبه و حبه  
 و حبه و حبه و حبه و حبه و حبه و حبه و حبه  
 و حبه و حبه و حبه و حبه و حبه و حبه و حبه

Dated (fol. 147*a*) Saturday, 11th January, 2230 of the Greeks and A.D. 1919, and written in the village of Alkosh by the priest Abraham, son of the priest Simon, of the family of Shikwāna (شيكوانا), who informs us (fol. 147*b*) that he began his transcription in 1914 and did not finish it till 1919, owing to the vicissitudes

of the world war : اعلانِ کفر و کلمہ :  
 جملہ ائمہ اہل حق : اعلانِ کفر : ہے جملہ ائمہ اہل حق  
 جملہ ائمہ اہل حق : ہے اعلانِ کفر : ہے جملہ ائمہ اہل حق :  
 جملہ ائمہ اہل حق : ہے اعلانِ کفر : ہے جملہ ائمہ اہل حق :

Clear and handsome East Syrian hand. Fully vowelled. Headings in red. Fairly broad margins.

## Mingana 570

227 x 165 mm. 119 leaves, nineteen lines  
to the page.

## A

Ff. 3b-69b : The burial service for laymen, according to the East Syrian Church.

. . . پھر، دھماکا، جلتا حکماء.

## B


Ff. 69b-107a : The funeral *madrāshé* for all classes of Christians, clerics and laymen.

... ما حسب مدقها واما ما لم يقم  
معدله واما ما لم يحق.

The *madrāshé* are anonymous, with the exception of the following :—

(a) Three on ff. 77a-79a are ascribed to Isho'yahb bar Muḩammad. The first is headed : اِسْمُاهِلَ : حَلَّتْ جِمال : زَحَمَر : اَحْمَد :

(b) One on fol. 79b is attributed to John Yak: **اسمنا: رحمت رحا: رحيم رحاب مرسى**; and two by the same writer are on ff. 103b-105a: **لوح مرقعا: رحلف: رحيم رحى**  
**رحمى مرسى رحام رحى**.

(c) Three on ff. 105a-107a are by the priest Israel Alkōshāya: 











































ܠܟܠ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܡܪܐ ܕܚܝܐ ܡܠܟ ܕܐܠܐ  
ܡܠܟܐ ܕܥܝܠܐ ܕܐܝܬܐ ܡܠܟܐ.

The work is divided into nine<sup>1</sup> maimré, subdivided into kephalia. It treats of general knowledge, especially Godhead, Natural History, Astronomical, Physical and Chemical Sciences, and Heaven and Hell.

For another copy see Mingana 211, p. 444. After each maimra the work is called

ܡܠܟܐ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ

#### BOOK OF THE KNOWLEDGE OF TRUTH

which constitutes an appropriate title.

The long introduction covers ff. 1b-10b, and the seven maimré begin on ff. 11a, 63a, 87b, 118b, 145b, 177a, 197a.

#### B

Ff. 212b-216a: The tenth maimra of the work entitled *Book of Centuries* or *Durrāsha*, by Elijah, Bishop of Anbar. The maimra has been added by the copyist to the MS. because it partly treats of Astronomy.

ܠܟܠ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ  
ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ  
ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ.

#### C

Ff. 216a-218b: The number, names and places in heaven of all the stars, taken from the works of Barhebraeus.

ܠܟܠ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ  
ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ  
ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ.

<sup>1</sup> This number nine is taken from the index found in the introduction. The work actually contains only seven maimré.

#### D

Ff. 218b-220b: A treatise containing the signs of the Zodiac, the changes that affect them, and the colours that they possess.

ܠܟܠ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ  
ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ.

For another copy of the treatises under B, C and D see Mingana 165, p. 371.

Dated (fol. 220b) Saturday, 20th February of the year 2208 of the Greeks and A.D. 1897, and written in the village of Alkosh by Joseph, son of Thomas, of the family of Abūna, in the time of the Chaldean (East Syrian Uniat) Patriarch 'Abdīsho'.

An inscription on fol. 211b informs us that the MS. was copied for Isaac, the young son of the priest Abraham, son of Simeon, etc., of the family of Shikwāna of the above village of Alkosh.

Neat and handsome East Syrian hand. Fully vowelled. Broad margins. Headings in red. Well rubricated. Some diagrams, especially on ff. 175b and 190a.

The Arabic and Syriac seal of the above priest Abraham Shikwāna is stamped on ff. 3b and 105a.

#### Mingana 582

247 × 157 mm. 259 leaves, twenty lines to the page.

The books of the *Canons* or the *Octoechus* of the ferial days, called *Paracleticon*, according to the Melchite Church.

Title (fol. 5a):

ܠܟܠ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ  
ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ  
ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ  
ܕܡܡܪܬܝ ܕܐܝܬܐ ܡܠܟܐ.















## J

G

H

# I

K

L

۱. **مَدَنِي** : مَدَنِي مَعْنَاهُ مَدَنِي  
 ۲. **مَدَنِي** : مَدَنِي مَعْنَاهُ مَدَنِي  
 ۳. **مَدَنِي** : مَدَنِي مَعْنَاهُ مَدَنِي  
 ۴. **مَدَنِي** : مَدَنِي مَعْنَاهُ مَدَنِي











## A

Ff. 1b-14b: A treatise on ecclesiastical law, composed in Persian by Simon, Metropolitan of Rewardashir, and translated by a monk of Baith Kātrāyé.

لوح تبار مدققا وفتا مدققا وفتا مدققا وفتا  
 دباقتا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 لا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا

## B

Ff. 14b-68b: A treatise on civil law, composed in Persian by Isho'bokht, Metropolitan of Fars,<sup>1</sup> and translated by order of the Patriarch Timothy I.

... مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 وفتا مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 وفتا مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 وفتا مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 وفتا مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا

The work is divided into six maimré subdivided into rīshé. The last seven rīshé of the sixth maimra are missing and ff. 68 (partly)-70a are consequently blank.

## C

Ff. 70b-80b: The civil laws of the Emperors Constantine and Leo.

لوح تبار مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا

<sup>1</sup> He was a contemporary of the Patriarch Henānīshō' II who died in 780.

## D

Ff. 80b-107a: A more extensive collection of the civil laws of the Emperors Constantine, Theodosius and Leo.

لوح تبار مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا

The laws number 158.

## E

Ff. 107a-116b: The civil (Roman) laws composed by St. Ambrosius by order of the Emperor Valentinian.

لوح تبار مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا

## F

Ff. 116b-357a: The letters and some other works of the East Syrian Patriarch, Timothy I.

The subscription on fol. 357a reads:   
 لوح تبار مدققا وفتا مدققا وفتا مدققا وفتا  
 مدققا وفتا مدققا وفتا مدققا وفتا مدققا وفتا

The letters are fifty-nine in number and some of them assume the length of a complete treatise. As such are:

1. Fol. 116a: The letter to Solomon, Metropolitan of Hedhatta, on the baptism of the Cyrillians (Jacobites).

2. Fol. 131a: The letter to Bokhtīsho', the physician of the Caliph. It deals with the soul and is divided into seven chapters.

3. Fol. 148b: The religious controversy with the Caliph Mahdi, which I edited and translated in the second volume of my *Woodbrooke Studies*.











ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## E

Ff. 77a-78b: Two historical events that happened in the time of John, Patriarch of Antioch.

ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## F

Ff. 78b-79a: A story illustrating death, from the life of the Abbot Arsenius.

## G

Ff. 79a-84a: The vision of the Abbot Macarius the Great on the souls of men.

ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## H

Ff. 84b-100a: A parenetical and mystical discourse by the Abbot Mark or Mark the monk.

ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

At the end the work is called "the first part on the Spiritual Law": ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## I

Ff. 100b-113a: The Book of Ecclesiastes.

ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## J

Ff. 113a-118b: The Song of Solomon.

ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## K

Ff. 118b-120a: An anonymous parenetical discourse.

Headed: ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## L

Ff. 121a-130a: The letter of John the Seer of the Thebaid to Hesychius.

ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## M

Ff. 130a-132b: Three prayers by the same John the Seer.

The first is headed: ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## N

Ff. 132b-149b: A treatise by the same John the Seer on how a man progresses in virtues and becomes perfect.

ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## O

Ff. 149b-173b: Another mystical treatise by John the Seer by way of question and answer.

ܐܡܬ ܐܨܡܐ ܡܠܟܐ ܐܡܢܐ ܡܢ ܡܪܝܬܐ  
ܡܡܬܐ ܡܠܟܐ ܡܡܬܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## P

Ff. 173b-180b: A prose letter by Jacob (presumably of Serug) on watchfulness and the salvation of the soul.























## A

Ff. 1-4: Fragments from the "ritual of the sick," containing also the "ritual of repentance" (ܡܨܚܐ ܕܡܨܚܐ)

No date. About 1470. Two columns. Rubricated. Many illegible words.

## B

Fol. 5: Part of an early penitential maimra. No date. About A.D. 1570. Two columns.

## C

Fol. 6: The end of a *turjām* attributed at the end to Barhebraeus. In Garshūni.

No date. About A.D. 1540. An Arabic note states at the end: ܡܪܝ ܓܪܝܓܘܪܝܘܫ ܐܒܢ ܐܠܥܒܪܝܐ  
ܡܪܝ ܓܪܝܓܘܪܝܘܫ ܐܒܢ ܐܠܥܒܪܝܐ

## Mingana 597

160 × 115 mm. Fragments put together from four West Syrian MSS.

## A

Ff. 1-8: Consolatory *turjāms* in Garshūni. About A.D. 1700. Headings in Arabic.

## B

Ff. 9-10: Three astronomical and astrological diagrams. The first contains the signs of the Zodiac in their relation to the four elements, the propitious and unpropitious months, etc. In Garshūni. The second deals with the "dark" and "bright" parts of the earth. In Syriac. The third contains the signs of the Zodiac in their relation to the planets, etc. In Garshūni.

About A.D. 1700.

## C

Fol. 11: A fragment of the story of the two thousand Christian virgins seized by the

Persian army from the Byzantine territory. About 1480. In Garshūni.

## D

Fol. 12: A leaf in which it is stated that Canonical alms are not to be accepted from sinners. There is in the text a quotation from the *Didascalia*.

About A.D. 1560. In Syriac.

## E

Fol. 13: A part of a colophon to a MS. in which there is a note of reading by Malké (ܡܠܟܐ), son of Job, from the village of Bānma'im (ܒܢܡܐܝܡ) or Bāna'im.

The inscription is dated 2006 of the Greeks (A.D. 1695).

The folio contains other notes of reading in Garshūni.

## Mingana 598

355 × 228 mm. 205 leaves, twenty-five lines to the page.

## A

Ff. 1b-23b: The Apocalypse of St. Paul.

ܐܡܢ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ

Ff. 1b-3b contain what is called the introduction (ܡܨܚܐ ܕܡܨܐ) to the work.

## B

Ff. 24a-40b: The story of the Rechabites.

ܐܡܢ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ

ܐܡܢ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
ܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ

## C

Ff. 40b-52b: An anonymous treatise on the Antichrist and the resurrection from the dead.



. . . عذرا : صمحا : مچ حبا محتا :

Begins : حمر ٥٥ ٥٦ : انا : حنا : بعز :  
لعزنا : معز :

## D

Ff. 53a-60a : Questions and answers dealing with the Antichrist.

. . . مالا عقالا حلا : مالا : حنا : احنا :  
: مالا : حسنا : حنا :  
٥٦ : حنا : معز :

## E

Ff. 60a-61b : A homily on the end of the world, by St. Ephrem.

مادمنا : حمر : احنا :  
: معز : راب : ٥٦ : حنا : معز :

## F

Ff. 61b-64a : The history of St. Arsenius, King of Egypt.

. . . : احنا : :  
: احنا : ٥٥ : حنا :

## G

Ff. 64a-66a : The history of St. Maurice, Emperor of Rome.

: احنا : :  
: احنا : ٥٥ : حنا :

## H

Ff. 66a-69a : The history of St. Tēnina.

: احنا : :  
: احنا : ٥٥ : حنا :

## I

Ff. 69a-70b : The history of St. Paphnutius.

: احنا : :  
: احنا : ٥٥ : حنا :

## J

Ff. 70b-81b : The history of St. Thecla, the disciple of St. Paul.

: احنا : :  
: احنا : ٥٥ : حنا :

## K

Ff. 81b-84b : The story of the first invention of the holy Cross in the time of the Emperor Claudius.

: احنا : :  
: احنا : ٥٥ : حنا :  
: احنا : ٥٥ : حنا :

## L

Ff. 85a-95a : The story of the second invention of the holy Cross in the time of the Emperor Constantine.

: احنا : :  
: احنا : ٥٥ : حنا :  
: احنا : ٥٥ : حنا :

Ff. 85a-87a deal with the story of Simon, Bishop of Jerusalem, and the invention of the holy Cross begins on fol. 87a.

Fol. 95a is filled up with a figure of the Cross, surrounded by the names of the two copyists of the MS.

## M

Ff. 95b-98b : The Book of Susanna.

: احنا : :  
: احنا : ٥٥ : حنا :

## N

Ff. 98a-103b : The history of the apparition of St. Stephen, protomartyr.

: احنا : :  
: احنا : ٥٥ : حنا :

## O

Ff. 104a-125a : The history of St. Behnam and of his sister Sarah.



ܐܥܬܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ

## P

Ff. 125a-150a: The history of the abbot and anchorite Yaunan, by Zādoi, the abbot of the monastery of St. Thomas in India. The monastery was situated south of the country of Baith Ẹaṭrāyé, near the island called Utamta.<sup>1</sup>

ܐܥܬܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ

The story is divided into nine *rīshé*.

## Q

Ff. 150b-158a: The history of St. Jacob, the *intercibus*.

ܐܥܬܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ

## R

Ff. 158b-165b: The history of St. Ignatius of Antioch.

ܐܥܬܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ

## S

Ff. 165b-183a: The history of the martyrdom of St. Pantaleon and his companions.

<sup>1</sup> In the text printed by Bedjan this name appears as ܐܘܬܡܬܐ (*Ukamta*), "black."

ܐܥܬܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ

## T

Ff. 183b-204a: The history of the martyrdom of SS. Sergius and Bacchus.

ܐܥܬܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ

Dated (fol. 204a) 28th November, A.D. 1932, and written for me, through the deacon Matthew, son of Paul, in the village of Tella-Zekīpha (ܬܠܐ ܙܝܟܝܦܗ) or Telleskef, by the deacon Peter, son of Paul Jeremiah 'Arabo, and the deacon Gabriel, son of David 'Abdīsho' 'Azīz.

In the colophon of the original from which the present MS. is derived (fol. 150a) it is stated that it was copied for the Church of our Lady Mary in the village of Hurdapné, by order of the priest Joseph, son of the deacon Hormizd Hurdapnāya.

ܐܥܬܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ  
ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ

Clear and slightly bold East Syrian hand. Headings in red. Fully vowelled. Fairly broad margins.

## Mingana 599

233 × 178 mm. 156 leaves, nineteen lines to the page.

A work on botanics and horticulture.<sup>1</sup>

ܐܥܬܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ

<sup>1</sup> It is the only systematic work on botanics and horticulture that I have seen in Syriac literature.



The work is divided into fourteen maimré :

Fol. 1b : **רופ יב יחזקיה מלכא** (the maimra-heading is missing).

Fol. 9b : **מלח** (the maimra-heading is missing).

Fol. 16b : **מלח** (the maimra-heading is missing).

Fol. 28a : **מלח** (the maimra-heading is missing).

Fol. 34a : **מלח** (the maimra-heading is missing).

Fol. 37b : **מלח** (the maimra-heading is missing).

Fol. 49b : **מלח** (the maimra-heading is missing).

Fol. 59a : **מלח** (the maimra-heading is missing).

Fol. 69b : **מלח** (the maimra-heading is missing).

Fol. 85b : **מלח** (the maimra-heading is missing).

Fol. 101a : **מלח** (the maimra-heading is missing).

Fol. 117a : **מלח** (the maimra-heading is missing).

Fol. 129a : **מלח** (the maimra-heading is missing).

Fol. 152b : **מלח** (the maimra-heading is missing).

The work seems to be early and important. The author frequently refers to the horticultural and botanical experiments in Cyprus, Phoenicia, Sicily, Crete, Asia Minor, Arabia, Egypt, Libya, etc., and appears to have flourished before the Arab invasion.

Some Greek and Latin authors are here

and there quoted, such as Apollonius (medicus) (אפולוניוס), Democritus (דמוקריטוס), and Vergil (וירגיל).

There are some blank spaces for words which were illegible in the original MS.

Ends (fol. 155a) : **מלח** (the maimra-heading is missing).

Dated (fol. 155b), 6th December, A.D. 1932, and written for me through the deacon Matthew, son of Paul, by the deacon Joseph, son of Thomas, of the family of Abūna, in the time of the Pope Pius XI, and of the Chaldean (East Syrian Uniat) Patriarch Emmanuel II.

Copied from a MS. of the monastery of our Lady, near the village of Alkosh.

**לפני ה'תש"ב** (the maimra-heading is missing).

Clear and bold East Syrian hand. Fully vowelled. Headings in red. Well rubricated. Fairly broad margins.

### Mingana 600

242 × 178 mm. 217 leaves, twenty lines to the page.

### A

Ff. 1b-15b : A maimra on St. Shamūni and her seven children (Maccabees), by Jacob of Serug.

**מלח** (the maimra-heading is missing).

The maimra was apparently sung in the Church, as it is interspersed with **חזן**, **חזן**, and **חזן**.



## B

Ff. 15b-19a: Another maimra on the same subject, by Jacob of Serug.

ܐܘܬܝܢ ܡܕܡܢܐ ܐܝܬܝܢ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ

A blank on fol. 18a on account of a lacuna in the original MS.

## C

Ff. 19a-22b: Various prayers (ܚܝܬܐ) in honour of the above St. Shamūni.

## D

Ff. 22b-28b: The history of the above St. Shamūni, who, it is said, was previously called Mary.

ܐܘܬܝܢ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ

## E

Ff. 29a-38a: A maimra on SS. Sergius and Bacchus, by the above Jacob of Serug.

ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ

At the end (fol. 38a) the copyist, the deacon Matthew, son of Paul, states that he collected the above treatises from various MSS., one of which was written in 1535 of the Greeks (A.D. 1224), in the monastery of St. Matthew (Shaikh Matti), in the mountain of Alfāf. The other MSS. are preserved in the library of the Church of our Lady at Mosul.

ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ

ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ

## F

Ff. 38b-44b: The story of the two inventions of the holy Cross.

ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ

The copyist states at the end that he found the above treatise in an old MS. of the monastery of St. Matthew (ܡܕܡܢܐ ܡܕܡܢܐ).

## G

Ff. 44b-45a: An extract from the maimra of Jacob of Serug on the invention of the holy Cross.

ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ

## H

Ff. 45a-54b: A maimra on St. John, son of Euphemianus (St. Alexius), by St. Ephrem.

ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ

## I

Ff. 54b-56b: A parenetic maimra on the death of a priest, by St. Ephrem.

ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ  
ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ ܡܕܡܢܐ

## J

Ff. 56b-199b: An extensive collection of the antiphonies (ܡܕܡܢܐ) of Severus of Antioch, translated from Greek into Syriac by Paul of Tella.



ܐܘܬܐ ܡܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

The *ma'niyātha* number 574 and extend to the festivals and commemorations of the West Syrian Church. The first two series of *ma'niyātha* deal with the sanctification of the Church (fol. 56b) and Advent (fol. 72a). The last series of *ma'niyātha* deals with the Holy Innocents (fol. 196b). The tunes of the *ma'niyātha* are marked on the margins in Estrangela characters.

## K

Ff. 199b-204b: The homily of St. Epiphanius of Cyprus on the Ascension.

ܐܘܬܐ ܡܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

## L

Ff. 204b-211a: A maimra on the confusion of tongues and on Pentecost, by Jacob of Serug.

ܐܘܬܐ ܡܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

The copyist states at the end (fol. 211a) that he copied the above from a MS. of the Church of our Lady at Mosul, and that a leaf of it was misplaced. The MS. is dated 1889 of the Greeks (A.D. 1578):

ܐܘܬܐ ܡܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

Short spaces for words that had disappeared in the original MS.

## M

Ff. 211b-212a: A maimra by Jacob of Serug on the Ascension.

ܐܘܬܐ ܡܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

## N

Ff. 212b-214a: A maimra by Jacob of Serug on lack of rain.

ܐܘܬܐ ܡܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

## O

Ff. 214a-217a: A maimra on the same subject, by St. Ephrem.

ܐܘܬܐ ܡܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

Begins: ܐܘܬܐ ܡܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

Dated (fol. 217a) Saturday, 7th January, A.D. 1933, and written for me, at Mosul, by the deacon Matthew, son of Paul, who states that he copied it from MSS. preserved in the Church of our Lady at Mosul and dated 1537 of the Greeks (A.D. 1226) and 1889 of the Greeks (A.D. 1578):

ܐܘܬܐ ܡܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

Handsome, clear and slightly bold West Syrian hand. Headings in red. Well rubricated. Fairly broad margins.

## Mingana 601

370 × 247 mm. 318 leaves, twenty-three lines to the page.

A collection of early works on mysticism.



## A

Ff. 3b-56a: The mystical works of Dādīsho' Ẹatrāya, of the monastery of Rab Kinnārē.

A general title to the works seems to be found at the beginning.

... .  
 ܐܝܬܐ ܕܪܒܐ ܕܡܫܝܚܐ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ

The works generally treat of solitude and prayer. Special headings are found on ff. 30b, 33a, 33b, 34a (on the passions that interfere with prayer).

Ff. 37b-42b contain the letter of Dādīsho' to a certain monk called Abkosh, to whom he had spoken from the window of his cell:

ܐܝܬܐ ܕܪܒܐ ܕܡܫܝܚܐ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ

Ff. 48a-50b contain the admonitions (ܐܝܬܐ) of Dādīsho' in the seven-syllable metre.

## B

Ff. 56a-60a: The spiritual admonitions and advices of Abraham Nathprāya.

ܐܝܬܐ ܕܪܒܐ ܕܡܫܝܚܐ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ

## C

Ff. 60b-66a: The mystical letter written by Abraham bar Dashandad to his carnal brother, John, who had embraced the eremitic life.

ܐܝܬܐ ܕܪܒܐ ܕܡܫܝܚܐ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ

Begins: ܐܝܬܐ ܕܪܒܐ ܕܡܫܝܚܐ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ

This Abraham bar Dashandad flourished about A.D. 740.

## D

Ff. 66a-70b: Mystical sayings of Abraham Nathprāya.

ܐܝܬܐ ܕܪܒܐ ܕܡܫܝܚܐ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ

## E

Ff. 70b-85a: A maimra on the monk who leaves the cenobitic life to become an anchorite, by Simon of Ẹaibūtheh, surnamed Luke, the disciple of R. Shabor (or Sapor) Hūzāya.

ܐܝܬܐ ܕܪܒܐ ܕܡܫܝܚܐ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ

Simon of Ẹaibūtheh was a monk and a physician who flourished about A.D. 680. He was surnamed Luke from the evangelist of the same name, who is believed to have been a physician.

## F

Ff. 85b-90b: A letter by the Abbot Joseph Hazzāya on the virtue which brings us near to God more quickly than any other virtue.

ܐܝܬܐ ܕܪܒܐ ܕܡܫܝܚܐ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ

That this Joseph is the Abbot Joseph Hazzāya is made clear by the treatises under T and V (below).

## G

Ff. 90b-92b: A treatise by Henanīsho', the Abbot of Baith Kōka.

ܐܝܬܐ ܕܪܒܐ ܕܡܫܝܚܐ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ  
 ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ ܕܡܢ ܕܐܕܡ



## H

Ff. 92b-93b : Anonymous mystical sayings.

ܐܡܢ ܡܕܢܐܡܢܐ ܕܐܝܬ ܡܢ ܡܕܢܐ.

There are two extracts, one from Simon of Taibūtheh, and the other from Abraham bar Dashandad.

## I

Ff. 93b-96b : A treatise by Abraham, apparently the above Abraham bar Dashandad, on the power of the spiritual self exertion.

ܡܢ ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ  
ܡܢ ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ  
ܡܢ ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

## J

Ff. 96b-103b : An anonymous treatise containing spiritual advices dealing with the soul and the body.

ܐܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

The treatise is divided into two maimré.

## K

Ff. 103b-115a : A treatise containing the spiritual sayings of the Abbot Mark, the monk, on the "spiritual commandment."

ܐܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

## L

Ff. 115a-121b : A maimra containing good advices to the soul by the Abbot Nilus, "the spiritual philosopher."

ܐܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

## M

Ff. 121b-127a : Spiritual advices by St. Basil of Cæsarea.

ܐܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

## N

Ff. 127a-141a : The "Capita scientiæ" of Evagrius, and a commentary upon them.

ܐܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

## O

Ff. 141a-143b : A treatise on the different ways of the working of the grace upon the saints, by 'Abdīsho' Hazzāya.

ܐܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

This 'Abdīsho' Hazzāya appears to be the brother of Joseph Hazzāya, who (as we are informed in the *Book of Chastity*, p. 511, Edit. Bedjan) often wrote under his brother's name.

## P

Ff. 143b-163a : A longer treatise, by the same 'Abdīsho' Hazzāya, on the "spiritual theory" which elevates the mind above the senses and all material things in the time of prayer.

ܐܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
ܡܢ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

The treatise has minor sub-headings on ff. 145b, 154a and 156a.

Ff. 157a-163a contain a letter of the same Abdīsho' to one of his contemporaries on the different ways of the working of the grace.



















ܐܘܬ ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ  
ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ  
ܕܝܫܘܥܝܬܐ.

## L

Ff. 168b-170b: The ritual of the consecration of water.

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ.

## M

Ff. 170b-176a: The ritual of the "renovation of holy leaven" called *malika*, "King."

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ  
ܕܝܫܘܥܝܬܐ.

## N

Fol. 176: The ritual of the signing of the chalice.

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ.

## O

Ff. 177a-178b: Another ritual of the chalice when the wine which it contains is exhausted, by 'Abdisho', Metropolitan of Elam.

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ  
ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ  
ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ.

## P

Fol. 179a: A prayer recited over a bride wishing to enter the Church forty days after her marriage.

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ  
ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ.

## Q

Ff. 179b-180a: A prayer recited over a mother wishing to enter the Church forty days after the birth of her child.

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ  
ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ  
ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ.

This prayer seems to be translated from Latin.

## R

Fol. 180b: The benediction of the olive branches used for Palm Sunday.

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ.

## S

Ff. 181a-185a: The ritual of administering the oath.

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ.

## T

Ff. 187a-215b: The ritual of the consecration of the altar without oil.

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ  
ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ.

Ff. 213b-214b contain a prayer composed by George the Persian, Metropolitan of Nisibin.

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ  
ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ.

## U

Ff. 215a-224b: A perpetual Calendar, especially for ecclesiastical purposes.

ܠܚܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ ܕܝܫܘܥܝܬܐ.



Dated (fol. 225b) 8th May, A.D. 1933, and written for me, through the deacon Matthew, son of Paul, in the village of Alkosh, by the deacon Joseph, son of Thomas of the family of Abūna, in the time of the Pope Pius XI, and of the Chaldean (East Syrian Uniat) Patriarch, Emmanuel II.

On the same folio the copyist calls the MS. "a book, the contents of which have been collected from many MSS."

... .

Clear and handsome East Syrian hand. Well rubricated. Headings in red. Fully vowelled. Ff. 224b-225b contain an index to the MS.

#### Mingana 605

245 × 180 mm. 117 leaves, twenty lines to the page.

#### A

The mystical works of the Abbot Gregory of Cyprus who died about A.D. 390. See about him my study in the *Expositor* (1915, pp. 365-378): "A New Document on Christian Monachism."

...

Ff. 46a-53b contain the letter of Gregory to his disciple St. Epiphanius.

...

Ff. 53b-62a contain the temptation of a monk, which Gregory saw through a divine revelation.

...

This section does not seem to be found in Assemani's Catalogue iii, 139-140 and 175.

Ff. 68a-116a contain the seventh maimra on the "divine theory."

...

#### B

Ff. 62a-68a: The letter of St. Antony the Great to some monks.

...

Cf. Assemani's Catalogue iii, 142 and 173 where are some variants.

Dated (fol. 116b) Thursday, 25th May, A.D. 1933, and written for me, through the deacon Matthew, son of Paul, by Gabriel, son of David of the family of 'Azīz from the village of Telleskef or Tella-zekīpha (الراحمه), which has a Church built under the name of St. George and another under the name of St. Jacob *intercisis*.

A note at the beginning (ff. 3b-4a) states that the MS. from which the present copy is derived was copied in A.D. 1903 by the Patriarchal Vicar, the priest Paul David, from Cod. Vat. Syr. 126.<sup>1</sup>

Another MS. containing the works of Gregory of Cyprus was discovered by me in Kurdistan in 1905, and was, in 1907, acquired by Mgr. Graffin of Paris.<sup>2</sup>

Clear East Syrian hand. Fully vowelled. Red headings. Many blanks denoting illegible words in the original.

<sup>1</sup> This is true for a part of the MS. only.

<sup>2</sup> The MS. was on vellum and was written in an East Syrian Estrangela hand of about A.D. 1180.



The extensive commentary itself begins on fol. 153*a* and extends to fol. 232*b*. The text of Aristotle is introduced by the letter **ج** (which stands for **الحمد لله**), and the commentary by the letter **ع** (which stands for **عنه**), both in red.




The commentary, like the text, is divided into five **فصول** which begin on ff. 153*a*, 166*a*, 190*a*, 208*b*, 222*b*. More than half of fol. 196*b* and all fol. 197 are blank owing to a lacuna in the original MS.

Dated (fol. 232b) 17th March, A.D. 1933, and copied for me, through the deacon Matthew, son of Paul, in the village of Alkosh, by the deacon Joseph, son of Thomas of the family of Abūna; in the time of the Pope Pius XI, and of the Chaldean (East Syrian Uniat) Patriarch, Emmanuel II.

Clear and handsome East Syrian hand.

Headings in red. Well rubricated. Fully  
vowelled. Fairly broad margins.

Copied from an undated MS. of the Monastery of Our Lady, which is in the handwriting of a certain deacon, Simon,<sup>1</sup> as in the middle of it is the sentence . There are here and there some lacunæ owing to a defect in the original MS.

<sup>1</sup> This deacon Simon wrote in A.D. 1822 as is shown in Codex LI of the Monastery of Our Lady. See Vosté's *Catalogue*, p. 22, where we read: "Pray for the deacon Simon who wrote in 2133 of the Greeks."







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## GENERAL INDEX<sup>1</sup>

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<sup>1</sup> The words written in the Catalogue exclusively in Arabic or Syriac, and the modern proper names, are not always included in this Index. The letter "h." stands for *ibn*, "son of," and the letter "a." for *ab*, "father of."



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 Eriphus (pagan philosopher), 12, 889.  
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 Eucharis (bishop), 33.  
 Eudoxia (queen), 640.  
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<sup>1</sup> The numbers in the list of the East Syrian Patriarchs of this name after 1600 are used in different ways by different historians.



Eugenius or Timothy (Indian deacon), 1034.  
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 Eulonius (or Olonius), 734.  
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## F

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<sup>1</sup> The precise date of some of the following W.S. Patriarchs is not known with certainty, and colophons of contemporary MSS. are very useful for the purpose of fixing their date. As the name Ignatius is often given to all West Syrian Patriarchs, see also under their individual names.

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<sup>1</sup> "Simon" and "Simeon" are the transliteration of the original Syriac form "Shim'ūn," while "Sim'ān" is the Arabic form of the same name. See also under individual names.



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# LIST OF THE DATED AND UNDATED MANUSCRIPTS AND FRAGMENTS WRITTEN BEFORE 1799<sup>1</sup>

Page.	Date of Manuscript.	Dated or Undated.	Page.	Date of Manuscript.	Dated or Undated.
430	550	undated.	685	1350	undated.
178	650	undated.	1128	1350	undated.
217	670	undated.	930	1360	undated.
293	730	undated.	939	1360	undated.
252	790	undated.	1019	1360	undated.
111	835	dated.	846	1370	undated.
656	900	undated.	717	1380	undated.
701	900	undated.	960	1380	undated.
262	917	dated.	1095	1380	undated.
937	980	undated.	940	1390	undated.
492	1000	undated.	618	1391	dated.
583	1000	undated.	406	1400	undated.
607	1000	undated.	407	1400	undated.
1004	1050-1150	undated.	459	1400	undated.
1154	1070	undated.	498	1400 and	
284	1250	undated.		1450	undated.
769	1250	undated.	584	1400	undated.
1094	1250	undated.	595	1400	undated.
916	1260	undated.	643	1400	undated.
766	1269	undated.	727	1400	undated.
1105	1280	undated.	730	1400	undated.
217	1300	undated.	862	1400	undated.
271	1300	undated.	1128	1400	undated.
610	1300	undated.	52	1450	undated.
669	1300	undated.	83	1450	undated.
693	1300	undated.	220	1450	undated.
735	1300	undated.	222	1450	undated.
952	1300	undated.	224	1450-1500	undated.
978	1300	undated.	406	1450 and	
1019	1330	undated.		1650	undated.
84	1340	undated.	471	1450 and	
1044	1340	undated.		1578	undated.
572	1350	undated.	548	1450 and	
600	1350	undated.		1750-51	undated.
620	1350	undated.	665	1450	undated.
637	1350	undated.	669	1450	undated.

<sup>1</sup> There are 127 dated, and 400 undated manuscripts, making a total of 527 manuscripts written before A.D. 1799.



Page.	Date of Manuscript.	Dated or Undated.
693	1450	undated.
245	1455	dated.
100	1462	dated.
410	1470	undated.
1135	1470	undated.
88	1473	dated.
670	1474	dated.
21	1479	dated.
672	1480	undated.
674	1480	undated.
675	1480	undated.
676	1480	undated.
678	1480	dated.
721	1480	undated.
763	1480	undated.
960	1480	undated.
1136	1480	undated.
676	1481	dated.
679	1481	dated.
680	1481	dated.
1155	1488	dated.
93	1500	undated.
97	1500	undated.
109	1500	undated.
225	1500, 1600, and 1750	undated.
399	1500	undated.
402	1500	undated.
410	1500	undated.
424	1500	undated.
431	1500	undated.
461	1500	undated.
498	1500	undated.
568	1500	undated.
568	1500	undated.
571	1500	undated.
662	1500	undated.
662	1500	undated.
664	1500	undated.
680	1500	undated.
687	1500	undated.
693	1500	undated.
700	1500	undated.
724	1500	undated.
932	1500	undated.
961	1500	undated.
1021	1500	undated.
551	1508	dated.

Page.	Date of Manuscript.	Dated or Undated.
519	1510	undated.
509	1520	undated.
920	1520	undated.
1128	1520	undated.
531	1526	dated.
63	1527	dated.
68	1527	dated.
51	1530	undated.
432	1530	undated.
932	1540	undated.
1017	1540	undated.
1135	1540	undated.
768	1543	dated.
747	1548	dated.
73	1550	undated.
149	1550-1750	undated.
189	1550	undated.
267	1550	dated.
408	1550	undated.
408	1550	undated.
424	1550	undated.
459	1550	undated.
475	1550	undated.
478	1550	undated.
554	1550	undated.
568	1550	undated.
643	1550, 1650, and 1720	undated.
660	1550	undated.
662	1550	undated.
664	1550	undated.
665	1550	undated.
666	1550	undated.
668	1550	undated.
690	1550	undated.
717	1550	undated.
732	1550	undated.
756	1550	undated.
960	1550	undated.
963	1550	undated.
578	1551	dated.
412	1555	dated.
602	1556	dated.
645	1560	undated.
853	1560	dated.
1017	1560	undated.
1136	1560	undated.
701	1568	dated.



Page.	Date of Manuscript.	Dated or Undated.	Page.	Date of Manuscript.	Dated or Undated.
750	1569	dated.	908	1600	undated.
515	1570	undated.	958	1600	undated.
747	1570	undated.	961	1600	undated.
903	1570	undated.	998	1601	dated.
1018	1570	undated.	1069	1603	dated.
1135	1570	undated.	911	1609 and	
2	1573	dated.		1616	dated.
615	1573	dated.	458	1610	undated.
647	1573	dated.	836	1611	dated.
112	1574	dated.	345	1613	dated.
432	1574	dated.	502	1617	dated.
566	1574	dated.	507	1617	dated.
114	1575	dated.	683	1627	dated.
117	1575	dated.	488	1630	undated.
714	1576	dated.	499	1630	undated.
1125	1576	dated.	508	1630	undated.
481	1580	undated.	787	1630	undated.
715	1580	undated.	407	1637	dated.
746	1580	undated.	922	1640	undated.
958	1580	undated.	936	1640	undated.
604	1584	dated.	76	1642	dated.
713	1585	dated.	52	1650	undated.
851	1586	dated.	166	1650	undated.
465	1588	dated.	194	1650	undated.
558	1589	dated.	196	1650	undated.
553	1590	undated.	200	1650	undated.
553	1590 and		201	1650	undated.
	1650	undated.	220	1650	undated.
621	1590	undated.	229	1650	undated.
924	1590	undated.	229	1650 and	
929	1590	undated.		1700	undated.
1069	1590	undated.	229	1650	undated.
121	1600	undated.	229	1650	undated.
143	1600	undated.	230	1650	undated.
188	1600	undated.	279	1650	dated.
284	1600	undated.	293	1650	undated.
319	1600	undated.	379	1650	undated.
438	1600	undated.	379	1650, 1750, and 1820	undated.
502	1600	undated.	397	1650	undated.
506	1600	undated.	408	1650	undated.
510	1600	undated.	410	1650	undated.
554	1600	undated.	481	1650	undated.
592	1600	undated.	487	1650	undated.
666	1600	undated.	501	1650	undated.
704	1600	undated.	502	1650	undated.
729	1600	undated.	504	1650 and	
844	1600	undated.		1700	undated.
895	1600	undated.			



Page.	Date of Manuscript.	Dated or Undated.
504	1650, 1700, and 1750	undated.
505	1650	undated.
522	1650	undated.
540	1650	undated.
550	1650	undated.
574	1650	undated.
576	1650	undated.
653	1650	undated.
663	1650	undated.
665	1650	undated.
701	1650	undated.
702	1650	undated.
948	1650	undated.
956	1650	undated.
959	1650	undated.
968	1650	undated.
969	1650	undated.
1030	1650-1700	undated.
244	1651	dated.
973	1654	dated.
288	1655	dated.
600	1660	undated.
376	1662	dated.
289	1670	dated.
411	1670	undated.
918	1670	undated.
938	1670	undated.
948	1670	undated.
966	1670	undated.
972	1670	undated.
904	1674	dated.
87	1675	dated.
262	1677	dated.
150	1679	dated.
190	1680	undated.
388	1680	undated.
513	1680	undated.
576	1680	undated.
576	1680	undated.
580	1680	undated.
689	1680 and 1750	undated.
689	1680	undated.
693	1680	undated.
776	1680	undated.
944	1680	undated.
957	1680	undated.

Page.	Date of Manuscript.	Dated or Undated.
968	1680	undated.
	1680	undated.
969	1680	undated.
971	1680	undated.
1022	1680	undated.
1030	1680	undated.
219	1681	dated.
296	1681	dated.
666	1681	dated.
298	1683	dated.
511	1684	dated.
438	1685	dated.
490	1688	dated.
681	1688	dated.
482	1689	dated.
728	1689	undated.
890	1689	dated.
200	1690	undated.
324	1690	undated.
405	1690	undated.
957	1690	undated.
994	1693	dated.
1136	1695	dated.
575	1697	undated.
576	1697	dated.
98	1699	dated.
708	1699	dated.
191	1700	undated.
196	1700	undated.
200	1700	undated.
202	1700	undated.
224	1700	undated.
230	1700	undated.
295	1700	undated.
328	1700	undated.
332	1700	undated.
332	1700	undated.
335	1700	undated.
402	1700	undated.
406	1700	undated.
408	1700	undated.
411	1700	undated.
411	1700	undated.
437	1700 and 1750	undated
458	1700	undated.
474	1700	undated.
502	1700	undated.



Page.	Date of Manuscript.	Dated or Undated.	Page.	Date of Manuscript.	Dated or Undated.
503	1700	undated.	1154	1730	undated.
504	1700	undated.	326	1733	dated.
553	1700	undated.	860	1738	dated.
575	1700	undated.	372	1739	dated.
603	1700	undated.	290	1740	dated.
617	1700	undated.	311	1740	undated.
652	1700	undated.	491	1740	undated.
737	1700 and		652	1740	undated.
	1780	undated.	956	1740	undated.
741	1700	undated.	956	1740	undated.
900	1700	undated.	956	1740	undated.
955	1700	undated.	958	1740	undated.
	1700	undated.	971	1740	undated.
959	1700	undated.	1078	1744	dated.
966	1700	undated.	404	1746	dated.
968	1700	undated.	786	1749	dated.
969	1700	undated.	992	1749	dated.
978	1700	undated.	108	1750	undated.
1018	1700	undated.	180	1750	undated.
1018	1700	undated.	191	1750	undated.
1135	1700	undated.	193	1750	undated.
45	1702	dated.	231	1750	undated.
561	1703	dated.	240	1750	undated.
472	1706	dated.	327	1750	undated.
850	1706	dated.	389	1750	undated.
62	1709	dated.	397	1750	undated.
197	1710	undated.	404	1750	undated.
307	1710	dated.	436	1750	undated.
919	1711	dated.	457	1750	undated.
634	1712	dated.	462	1750	undated.
151	1713-1716	dated.	484	1750	undated.
858	1713	dated.	491	1750	undated.
878	1713	dated.	573	1750	undated.
223	1715	dated.	591	1750	undated.
1134	1717	dated.	598	1750	undated.
943	1718	dated.	619	1750	undated.
78	1720	undated.	648	1750	undated.
815	1720	undated.	660	1750	undated.
954	1720	undated.	713	1750 and	
955	1720	undated.		1790	undated.
956	1720	undated.	739	1750	undated.
1051	1723	dated.	740	1750	undated.
280	1724	dated.	740	1750	undated.
573	1725	undated.	740	1750	undated.
741	1725	dated.	799	1750	undated.
947	1729 and		816	1750	undated.
	1750	dated.	955	1750	undated.
753	1730	undated.	955	1750	undated.



Page.	Date of Manuscript.	Dated or Undated.	Page.	Date of Manuscript.	Dated or Undated.
959	1750	undated.	629	1780	undated.
964	1750	undated.	660	1780	undated.
968	1750	undated.	661	1780	undated.
969	1750	undated.	688	1780	undated.
1107	1750	undated.	689	1780	undated.
842	1753	dated.	718	1780	undated.
1028	1754	dated.	726	1780	undated.
780	1756	dated.	742	1780	undated.
90	1757	dated.	918	1780	undated.
1079	1757	dated.	959	1780	undated.
538	1759	dated.	960	1780	undated.
513	1760	undated.	963	1780	undated.
771	1760	undated.	1001	1780	undated.
791	1760	undated.	1018	1780	undated.
841	1760	dated.	1018	1780	undated.
959	1760	undated.	516	1782	dated.
972	1760	undated.	208	1785	dated.
1018	1760	undated.	355	1785	dated.
640	1770	undated.	559	1785	dated.
1107	1770	undated.	816	1785	undated.
496	1774	dated.	459	1789	dated.
597	1777	dated.	210	1790	dated.
376	1778	dated.	462	1790	undated.
4	1780	undated.	517	1790	undated.
219	1780	undated.	527	1790	undated.
230	1780	dated.	661	1790	undated.
232	1780	undated.	763	1790	undated.
232	1780	undated.	808	1790	undated.
384	1780	undated.	912	1790	undated.
414	1780	undated.	940	1790	undated.
440	1780	undated.	956	1790	undated.
465	1780	undated.	1087	1790	undated.
473	1780	undated.	1108	1790	undated.
483	1780	undated.	653	1791	dated.
485	1780	undated.	268	1793	dated.
523	1780	undated.	270	1794	dated.
524	1780	undated.	271	1795	dated.
537	1780	undated.	276	1795	dated.
537	1780	undated.	953	1795	undated.
544	1780	undated.	542	1796	dated.
550	1780	undated.	818	1797	dated.
553	1780	undated.	822	1797	dated.
574	1780	undated.	963	1798	undated.
574	1780	undated.	665	Eighteenth	undated.
593	1780	undated.		Century	